The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 27. DECEMBER, 1913. NUMBER 5.

"THE KING'S BUSINESS"

(First Study)

ITS MAGNITUDE AND IMPORTANCE.

BY MRS. J. P. WHITE, ALBIA, IOWA.

Central Thought for the Study—"THE MISSION OF THE CHURCH IS MISSIONS."

THERE is something that thrills us in a new undertaking. Any new task is begun with joy because of the possibilities that lie along the pathway. Today we begin a new study. For the past twelve years the women in our missionary societies have opened up new volumes. Each one has brought before them a new land and led them into sympathetic relationship with the people of that land.

These studies have been a wonderful education to the women who have followed the course. Discovery, history and geography have been noted. Old religions, new peoples, strange languages and curious customs have been explained. International politics and the influence of Western civilization upon Eastern heathenism have been discussed. If one had had no higher motive for studying these books than mere intellectual curiosity, she would have been amply repaid for her work. But these studies have had a far wider significance. The purpose of all mission study is to bring the individual to see the world's need of Christ and to lead him to see his responsibility to help meet this need. The ultimate aim of mission study is the evangelization of the world. The more immediate aim is, by a process of education, to fit the church for this task.

"The King's Business" which is the book for our consideration for 1914 is different from the courses that have preceded it. It deals with conditions at home many of which may be studied first hand. Before we take up the problems of the Home Base we must first take

A WORLD SURVEY.

We are summoned to look out and see the magnitude and importance of this undertaking. Many of those who follow Christ and enjoy His blessings have not grasped the importance of the work of world evangelization.

Sometimes there are those who find fault with the frequency and emphasis with which the missionary cause is presented. They are inclined to criticise those who hold the opinion that "The mission of the church is missions." Dr. Bashford in his book, "God's Missionary Plan for the World" gives this searching, yet reverent answer to this objection: "The missionaries are not

the persons summoning the church at home to contribute money and men for the evangelization of the world; the churches at home are not the authorities summoning their members to this tremendous sacrifice; in a word the summons is not ours. The summons was issued by Almighty God through His Son Jesus Christ. If you say that it is a quixotic scheme which can never be carried out, and which ought never to have been undertaken, put the blame where it belongs, back of the missionaries; back of the missionary societies; back of the churches at home; put the blame on Jesus Christ; nay, put it back on Almighty God who sent His only begotten Son to begin this enterprise."

We believe, if we believe the Bible at all, that God's love goes out to the whole world and He would have all men repent and to come to the knowledge of the truth. Yet in this year of our Lord 1913 nearly two-thirds of the people of the world have not an adequate knowledge of the way of salvation.

In lands where the greatest progress has been made in Christian work, it is only the thousands that have embraced the Christian faith while the millions are untouched. There are other lands almost wholly unoccupied and millions upon millions are waiting for our evangel.

Some Unoccupied Fields.

In the heart of Asia is a vast territory with an estimated population of 26,000,000 that is almost without a messenger. In Southern Asia another extensive territory with a population of over 20,000,000 has but a half dozen workers. Think of Central Africa! We are told that there is a section in the center of the Dark Continent, as large as the United States and embracing a population nearly as great, that has in it but three mission stations. That would be equal to one church in New York City, one in Chicago and one in San Francisco. Equal? No. To make the comparison fair we must first take away from this land all the Christians except the little bands in these three centers; then we must take away every Bible, every family alter, every school, every teacher, every physician, every hospital, every asylum for the afflicted and leave sinful men and women for generations to follow the mad impulses of their own natures and then perhaps we would have a condition approaching that of these millions in Central Africa today.

Then again there has been neglect of some special peoples—notably the great Mohammedan World with its 230,000,000 souls. Why has the church neglected these people? Because work among them has been the hardest task the church has ever had to face. Mohammedanism has stood like a wall of adamant against every Christian invasion. Paganism and heathenism have yielded somewhat. It was only natural that the workers seeing the great need everywhere should follow the lines of least resistance, and enter open doors where people would listen to their message. But from the days of Raymond Lull and Henry Martyn there have always been some strong brave men who have summoned the church to face this most difficult task, and today Dr. Samuel Zwemer, the Apostle to the Moslems is sounding forth a call for work among Mohammedans such as the world has never heard before.

We talk about millions and yet we have very little conception of the great numbers. The difficulty is we cannot comprehend the enormous populations of the non-Christian lands. Let us see how many people there are in China, for example. Suppose these yellow brothers and sisters of ours should pass a given point one a second, how long would we

have to stand to watch the procession? Here they begin to come, one a second, all this day and tonight and tomorrow and tomorrow night and throughout the month. The winter passes, spring-time comes, summer flowers and autumn harvests and winter snow once again, and only thirty-one million have passed. If we would see them all we must stand day and night for thirteen long years. Is it any wonder we fail to grasp the magnitude of evangelizing this enormous multitude?

A PROBLEM FOR WOMEN.

The fact that makes its strongest appeal to us is that one-half of these people are women and girls. Of all conditions in life nothing is so pathetic, so sorrowful as the lot of the woman in the non-Christian world. Think of her in any way and you will find her an object of pity. Take the physical side of her life—see what tortures the Chinese women have endured for centuries in the cruel custom of foot-binding; look at the horrors of child marriage in all non-Christian lands but especially in India. Take the moral point of view; see how her religion has warped her conscience and made her a base deceiver. In Mohammedan communities the people follow the teaching of the Koran which says that a lie is justifiable in three cases, to reconcile friends, in time of war and to women. Naturally these women who are continually deceived become in turn deceivers. The veil of Mohammedanism is a symbol of enforced virtue and purity. See how polygamy and divorce have degraded woman with an infinite degradation.

Look again at her mental state. "Women have no minds" is the verdict of the old-fashioned man of the Orient. When one stops to think of the utter and absolute neglect of these women for generations one is surprised that so many, placed in favorable environment, are keen of intellect and apt at learning. Some years ago a writer from China said: "Not one woman in 10,000 can read." That may be a bit extravagant but others tell us the number of readers is exceedingly small. Mrs. Mateer says, "Possibly one in two or three thousand can read." Miss Field says, "Not more than one in a thousand can read." While Mrs. Arthur H. Smith says, "Among the thousands of women whom we have met, not more than ten had learned to read." Contrast this with the United States where ninety-five per cent. of the American born women can read and write. To be sure there is much illiteracy in this land among the negroes, Indians and foreigners, but even including these only eleven per cent. are illiterate. Think over your acquaintances. How many American-born women do you know who do not know how to read? Candidly I do not know a single one and I cannot now recall ever having seen one.

In India conditions are practically the same as in China. Dr. J. P. Jones is authority for the statement that only six women out of a thousand can read. Christian missions and government schools are reaching out and touching a few, but oh, how few.

In India all the Protestant Mission schools when taxed to their capacity accommodate less than 100,000 girls. "If we should allow each of the women and girls only one year in school it would take over fifteen hundred years to place the present generation there, were there no increase meantime, while in China with only 16,000 girls in all mission schools it would take over twelve thousand years on the same terms."

"If we in the United States had only as many girls in college in proportion to our population as there are in India we

Responsibility of America

For Non-Christian World

600,000,000

The Share of the United Presbyterian Church

15,000,000

This is our task! How can you help to meet it?

WOMEN'S ORGANIZED WORK.

Missionary Societies in the United States - -	60,000
Membership - -	2,000,000
Not enrolled in Societies	14,000,000

How many of those not enrolled are in your congregation?

should have just 19 in the whole United States. If we had as many as in China we should have just seven. Instead, we had 54,546 last year."

Look again at Central Africa where 1000 women in a thousand are illiterate—where not a man, woman nor child knows how to read; where they await the skill of the white man to put their language into writing. What would such a condition mean to you, my sister? What would life mean to you if you were to shut out every book and magazine and daily paper and letters from friends and pictures and everything that gives you a glimpse of this great wide wonderful world of ours?

Let us look at the neglected childhood of non-Christian lands. What does it mean when we say that more than seventy-five per cent of all the babies born in non-Christian lands die in infancy? Does it mean that the mother heart is dead over there? No, far from it. I have always believed, in spite of seeming contradictions, the heathen mother loves her baby. East or West, skins of white or brown or black or yellow, mother hearts beat to the same tune the world over, but her religion compels her to do inhuman things. Heathenism is cruel to children. The "Slaughter of the Innocents" is something frightful. Ignorance, superstition and neglect destroy thousands and if the sex is undesirable, methods are devised for disposing of them.

Why was it that in China within the last ten years there were towers kept up at government expense where superfluous girl babies might be thrown? Why was it that in India a few years ago according to government census reports the tigers in a certain district had such a refined taste that they carried off girl babies only to the number of several hundred in a single year? Why? Because Christ is not known there. Why is it that in your home and mine the baby girl and the baby boy are equally welcomed and loved and nurtured? Why? Because Jesus Himself was a little child; because as our great teacher He took a little child and set him in the midst and said, "Of such is the Kingdom of heaven."

Viewed from any point the women of the non-Christian world need what the Christian women have and there are millions of them who are waiting.

For the happy beam of day
That shall chase their gloom away
For the news so glad and blest
That shall set their hearts at rest,
For the peace we know and prize,
For the hope beyond the skies,
Waiting, waiting.

THE CHRISTIAN WOMAN'S RESPONSIBILITY FOR WINNING THE WOMEN OF THE NON-CHRISTIAN WORLD.

What are we going to do about it? Shall we be content to sit with folded hands and bewail the lot of our unfortunate sisters and decline to do anything to help them? This is just what most of our Christian women are doing Do you know that out of 16,000,000 Christian women in our churches in the United States and Canada only two million are really taking this matter seriously? This means that 14,000,000 Christian women are not identified with our missionary societies; 14,000,000 Christian women are not giving of their gold and silver to spread the gospel news in the dark places of the earth, and am I not right if I hazard the guess that 14,000,000 Christian women in the Christ-blessed land seldom seek to help their sisters by way of the throne?

"Christian women have received their share of a heritage which was intended for all the women of the world while their non-Christian sisters are for the most part ignorant that any legacy has been left them."

OUR FIELD

THE PUNJAB, INDIA

EGYPT

THE SUDAN

7,500,000 women and little girls await our messengers.

OUR FORCE

85 Women Workers

OUR NEED

100 More Young Women to go in person and **75,000** women to support them by INTERCESSION AND GIFTS.

The church is coming to realize that her supreme mission is the evangelization of the world, and Christian women are beginning to understand their definite part in this great work. The women of our churches need to get and keep a worldwide view. They need a vision of the need of the world; they need also to understand fully the meaning of Christ's message to the church—to realize that His plan includes every creature. Did He not say, "Go ye into all the world and preach the gospel to every creature?" Dr. Charles Watson says, "Human language is not so clumsy and rigid that it should not be capable of conveying human thought. Our Lord was surely master of the language of His day. When He says, 'Go' shall we interpret His meaning 'Stay?' Does 'Ye' mean not you but your descendants of the next two milleniums? Does 'All the world' mean one-fifth of the world? Does 'Preach the gospel' mean enjoy the gospel? If Christ meant to qualify His statement could He not have done so? If He did not mean what He said, why did He not say what He did mean?"

Though this great plan of God for winning back the lost world is tremendous, it is not impossible, else God would not have required it of us. In our textbook Mrs. Raymond says, "In this task there is a share for every woman. We think in the concrete always when we think to definite purpose. Women have been accused of reducing every problem to the personal equation, but after all, the individual is the unit of measurement and our real conception of values when we talk in millions is our ability to visualize those millions into the separate human beings of which they are composed. Just as we must get and keep an adequate vision of the universal need, we must have side by side with that an adequate conception of the universal opportunity. If the whole church is to give the whole gospel to the whole world it must be individuals working for individuals. The mission of the church will never be accomplished until its separate members get this individual conception of obligation."

When the whole matter is reduced to its last analysis we must conclude that God has a plan for every individual life and this plan is related to the cause of the extension of His Son's Kingdom on the earth. We cannot escape the responsibility that His command involves. As Christian women we must seek to find out what His plan is for our lives. Not everyone can be a personal messenger to the women of non-Christian lands, but everyone *must be,* if she is true to her Master, a helper in this supreme work of the church.

There is a beautiful picture portrayed by S. D. Gordon in one of his "Quiet Talks" which shows the plan Christ had for spreading the knowledge of the salvation which He has purchased for all men. It supposes a scene after Christ went back to heaven and Gabriel is asking, "What plan have you for telling the world that you have died for them?" And the Master is supposed to answer, "I asked Peter and James and John and Andrew and some more of them down there, just to make it the business of their lives to tell others and the others others and yet others and still others until the last man in the farthest circle has heard the story and has felt the thrilling and thralling power of it."

When Gabriel questions the efficacy of this method and asks, "If they do not tell others, what then?" Back comes that wondrous quiet voice of Jesus, "Gabriel, I haven't made any other plans—I am counting on them."

What if the early church had fully carried out this plan? It thrills us to

think what it would have meant to the world. It is with sorrow that we face the fact that the disciples in past generations forgot to tell others. *But we must not forget.*

The supreme work of the church is world evangelization. Nothing else equals it in importance. For the sake of the dying world the church must hasten with the message; for the sake of the spiritual developement of the church every member must be enlisted in this cause. To women was given the resurrection message, "Go tell" and today in a very special way are Christian women commissioned to carry the story of redeeming love to the multitudes who are in sorrow and sin.

Apostles of the risen Christ, go forth,
  Let love compel;
Go and in risen power proclaim His worth,
  O'er every region of the dead cold earth,
His glory tell.

Tell how He lived and toiled and wept below,
  Tell all His love;
Tell the dread wonders of His awful woe,
  Tell how He fought our fight and smote our foe,
Then rose above.

Tell how in weakness He was crucified,
  But rose in power;
Went up on high; accepted, glorified,
  News of His victory spread far and wide,
From hour to hour.

Tell how His kingdom shall through ages stand,
  And never cease;
Spreading like sunshine over every land
  All nations bowing to His high command,
Great "Prince of Peace."

"THE NEW AMERICA."

A STUDY IN IMMIGRATION—BEGINNINGS.

(First Chapter)

By Mrs. Haidee Ewing Rankin, Des Moines, Iowa.

IF history is " the thought of God;" if we see that all "times are in His hand;" that history is the disclosing of God's plan for the establishment of His kingdom upon earth; that history is the fulfilling of the prophecy, " Be ye saved, all ye ends of the earth," then no study can be more interesting or profitable.

The story of our country constitutes a chapter in the world's history that is of the utmost interest and importance; of peculiar interest to us, because of it we are a part; of infinite importance because to our midst come all "the ends of the earth" " to be saved."

America was discovered by Columbus who was a missionary as well as a discover, explorer and promoter. Columbus considered himself a " chosen vessel" to carry the faith, as he understood it, to the Oriental pagan, for, in his journal addressed to the King and Queen of Spain, he states that he was "sent to said parts of India—to discover the means to be taken for the conversion of (them) to our holy faith."

Columbus sailed westward to the unknown. His indomitable faith and courage bade his discouraged and faithless crew to "Sail on, and on, and on, and on." Obedient to his conquering faith they did "sail on" and approached the shores of our own America, when a flock of "winged guides" changed their course and soon the joyous cry of "land" told that the Bahamas were in sight. Thus Spanish domination, institutions, customs, laws were diverted from our seaboard. It was God's "thought" to make of us a great Protestant Christian Nation.

THE DEPARTURE OF THE MAYFLOWER.

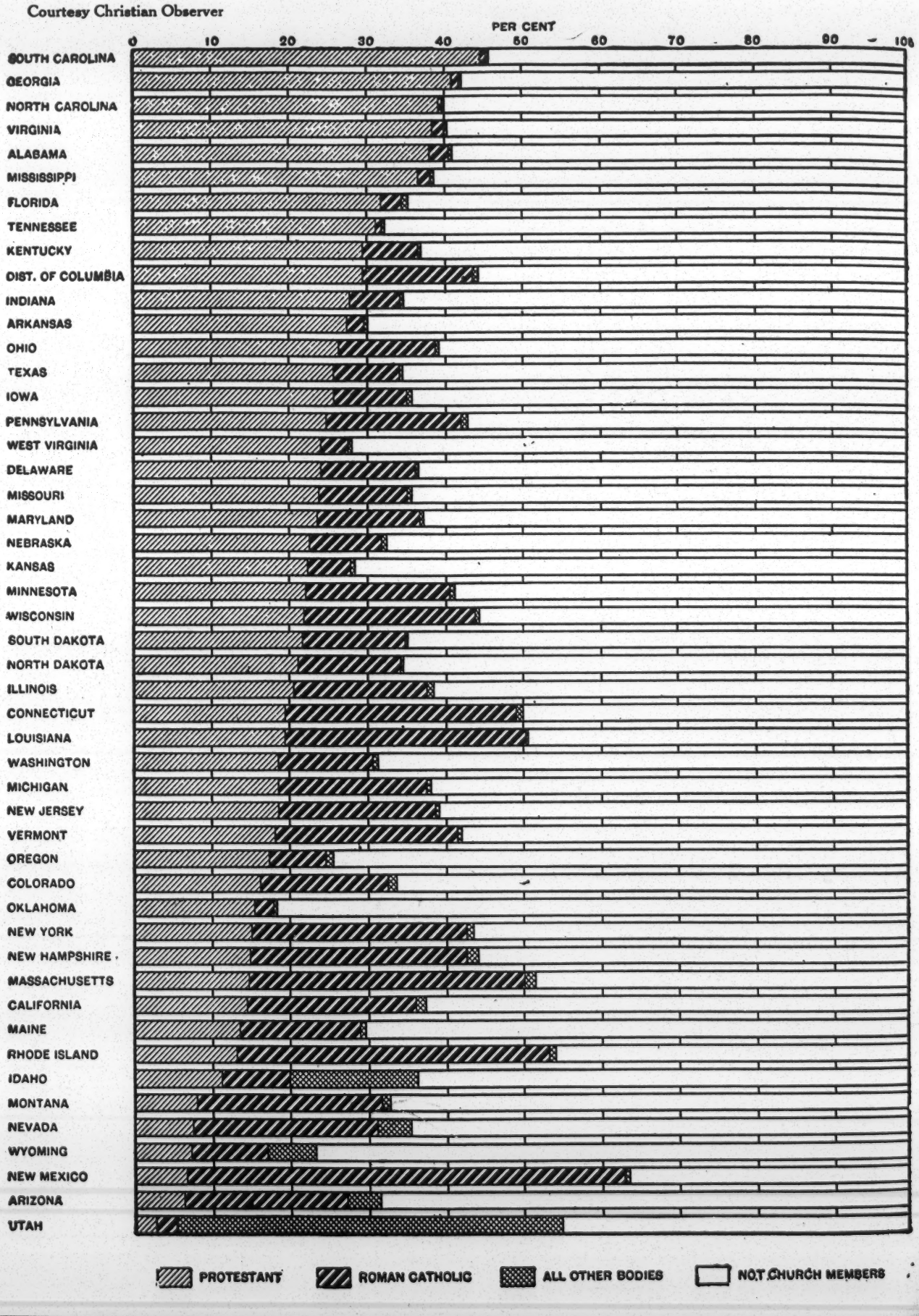
The Pilgrim Spirit has not fled;
  It walks in noon's broad light;
And it watches the bed of the glorious dead,
  With the holy stars, by night.
It watches the bed of the brave who have bled,
  And shall guard this icebound shore,
Till the waves of the bay, where the Mayflower lay;
  Shall foam and freeze no more.—Pierpont.

STRIKING ARGUMENT FOR THE HOME MISSION CAMPAIGN.

Showing proportion of the population reported as Protestant, Roman Catholic, and "all other" church members, and proportion not reported as church members, for each State and Territory.

Published by the United States Census Bureau.

Courtesy Christian Observer



The following 300 years seem almost an insignificant chapter in our history but through these centuries "one increasing purpose runs"—A lesson which became a twice told tale was being written—the lesson of "Not by might nor by power."

Spain by right of discovery gained the right of possession. She entered our southern gate and led by her greed for gold and glory and by her desire for Catholic supremacy at any cost, extended her borders. De Soto, taking priests to pray and hounds and chains to hunt and bind the natives, if unsubmissive, sought cities of gold. His quest was fruitless and a grave in the muddy Mississippi is a fitting memorial to one who showed only "man's inhumanity to man." The spirit of religious bigotry with which the Spaniards carried on their explorations is set forth in Menendez's " holy butchery" of the French garrison whom he killed "not as Frenchmen but as Lutherans." That page in history is a "strange but not unparalleled story of attempted cooperation in the service of God and Mammon." Mammon blotted out entirely from their motives the divine right of personal liberty and so defeat was inevitable. "Not by might nor by power."

This great lesson needed emphasizing, so another chapter was written on the same theme. God chose France for the instrument.

The Pope continuing to divide the territory of the New World among the rival nations of France called forth the following from the envious Francis I, "Show me the clause in the will of 'Father Adam' which divides the earth between the Spanish and the Portuguese and excludes the French." The will not being produced, the French, prompted by motives similar to those of the Spaniard, proceeded to enter our northern door and, like the Spaniards, planted the standard of Catholicism. Through the devotion and fortitude of the Jesuits, out-posts were established all along the "Father of Waters" and the Spanish even began to retreat before the craft of the French. So complete was their possession, that it seemed that French Catholicism was assured, but this was brought to an abrupt end when at the close of the Seven Years' War, by treaty, all French possessions in America from "the Artic Ocean to the Mexican Gulf" were ceded to the English. Thus was our country preserved from Spanish and French domination and her eastern seaboard was kept as a portal by which should enter the real founders of the New Nation.

POLITICAL, RELIGIOUS AND COMMERCIAL INFLUENCES THAT DETERMINED THE SETTLEMENT OF THE COLONIES.

This New Nation was to be established for "the glory of God." In the very beginning the letter patent to the Plymouth Pilgrims said, "This thing is of God." The Mayflower Compact opens with, "In the name of God. Amen" and its spirit and meaning are summed up in " for the glory of God and the advancement of the Christian faith."

In the new chapter of our history the story of the Thirteen Colonies is told beginning with Virginia. We should remember that each colony faced an immigration problem for solution. The answer to their solution is The United State of America.

England's soldiers returning from European wars became an army of the "unemployed." Also the agricultural life of England through economic changes and demands had given place largely to grazing, so another army of laborers were out of work. To these America meant Opportunity. Two companies were organized to promote coloni-

zation. Charters and "suggestions" were given these emmigrants. They were to pay "rent" in one-fifth of the precious metals they might find. Each colony was responsible to the king through a council and all rights and privileges of citizenship were to be enjoyed. It was "suggested" that the Church of England become the "established" church; also that for the first five years no one should own land but all should live in common from a warehouse to which each had contributed his store. They were also told to "treat the natives kindly and to draw them into the true knowledge and love of God." The first colony sent out by the London Company entered the door, Virginia. While some were laborers and mechanics the most were "soldiers of fortune." As the colonists, so the colony.

The larger class not being equal to the demands of colonization not only failed in their quest for gold but also hindered the others in their pursuit of the better things. Disappointment awaited all and disease and privation reaped the harvest. John Smith, one of their number, was made president. In his conception of justice he encouraged the industrious and taught the idle "gentlemen" to work. Affairs looking brighter he returned to England but never came back to take up his work again.

The colonists completely discouraged by Indian troubles, sickness and famine, were embarking when met by Lord Baltimore bringing new supplies, new colonists and a new charter. He is characterized by what he could do. He put a roof on the church, built new forts and could hang a man without jury decision. He was succeeded by Gov. Dale whose gospel was "law and order." He did away with the system of " all things in common" and granted land to each settler and time to work it. Under him the sin of blasphemy repeated was relieved by piercing the tongue of the offender with a bodkin. Church attendance was also compulsory. About this time commerce began to improve, for the subjects of King James insisted upon using the tobacco which he declared "loathsome, hateful and dangerous." The cultivation of the weed became the leading occupation of the colonists. Brock says, *"Its influence permeated the entire social sphere of the colony, directed its laws, was an element in all its political and religious disturbances, and became the direct instigation of the curse of African slavery."

Under Gov. Yeardley representative government was established and right of trial by jury granted. When the Commonwealth was established in England thousands of "men of the best blood of the royalist circles" came to

*Note the statement—Ed.

"THE PURITANS PREACHING THE GOSPEL"

"Being ye last day of ye week, they prepared there to keep ye Sabbath"

America to recover from the strain of the wars and to escape the uncomfortable conditions at home. They were called Cavaliers and brought with them many manners, tastes and customs that affected the social and political life of the colonists not a little. Virginia boasted of having established the second college in America, but her neglect of education is nevertheless clearly voiced in the well known words of Gov. Berkley, "Thank God! there are no free schools nor printing presses and I hope there will be none for 100 years." His wish was almost gratified for the first Virginia newspaper was not published until 1736 and then under government control.

SOCIAL, DOMESTIC AND RELIGIOUS LIFE OF THE COLONISTS.

About the time that the colonists went to Virginia another current of immigration from England took its course to New England. These sought not wealth unearned but homes where they might enjoy religious freedom. These were the Puritan Pilgrims who, having fled to Holland to escape persecution, left their adopted country to establish new homes in the new country, America. The Mayflower and Plymouth Rock have become household words and recall the sturdy courage and faith of our forefathers. The motives of this migration led naturally to a form of government the center of which would be the church. Only church members could vote. The church became the center of all life, political, social, religious. Wearied with religious strife in the old country they sought "peace" at any price, and so one preaching "strange doctrines" was invited to move on. Massachusetts making provision for her schools became the originator of our present unexcelled public school system. The legislature even founded a college at Cambridge to the support of which one year it is said every family in New England gave a peck of corn or 12 pence saying, "that learning should not be buried with their fathers." Later property rights instead of religious were required for voting and so the severity of the Puritan was modified. Later a reaction followed in the Great Revival.

The first known settlement in New Hampshire was by the English. The object was commercial. The Church of England was the recognized church, but Rev. John Wheelwright, a sympathizer with Mrs. Anne Hutchinson and Roger Williams, later founded the town of Exeter and the Scotch-Irish founded Londonderry. New Hampshire sparsely populated and dreading Indian hostilities, sought union with Massachusetts.

This request was granted together with the right to vote and hold office whether a church member or not. Still

"BUYING LAND FROM THE INDIANS"

later this colony became a royal province.

Who can ever estimate the influence of these Puritan colonies upon the future of America? Much has been said and written but not too much.

Connecticut by a series of immigrations was settled in three different places. One of these began with a sermon in a barn and then drew up their rules of government. An old verse says:

"They in Newman's barn laid down
Scripture foundations for the town."

Not a bad beginning, was it?

The first written constitution "known in history" was drawn up in this colony. It was really the constitution of a republic, for neither King nor Company was referred to for the authors yielded to none but their Maker.

New York was established as a trading post under the Dutch who possessed more talent for trading than for government. The forts and small towns flourished as posts, but there was great unrest in political affairs. The Dutch used the old feudal land system—the proprietors of the estates being called Patroons. One agreement of the Patroon with his immigrant was to "provide a school master and a preacher." It is readily seen why a school master was needed when we learn that all laws had to be published in three languages—Dutch, French and English.

The Dutch church was the recognized church and any minister preaching a strange doctrine was fined $500 and each of his auditors $100. Holland did not approve of such action and ordered freedom of worship, but Gov. Peter Stuyvesant was too far distant to heed the command. Later Stuyvesant yielded to the English and Manhattan became New York, the English agreeing to grant religious freedom and representative government. This conquest was made easy for this had been the demand of the people but had been arbitrarily denied them by the governor.

Christian Swedes, a plain, strong, industrious people, were sent by their Christian king, Gustavus Adolphus to establish a New Sweden in this new country and to form a colony for "a blessing to the common man as well as to the whole Protestant world." They reached Delaware and built a fort—Christina. They did not realize their hopes as the Dutch laid claim to the territory which later passed on to the English. These sold it to William Penn and it was made a part of Pennsylvania though she still retained her own legislature. Though next to the smallest of the colonies, Delaware has the honor of being the first to accept the National Constitution and of being the first to enter the Union.

William Penn took a vast tract of land

"MIGRATION"

"Since the dawn of recorded history, the West has been the goal of human hope"

afterward called Pennsylvania in exchange for a debt which was due him from Charles II. The Friends established there a colony on the Golden Rule principle and founded the City of Brotherly Love—Philadelphia, which became the home of the Declaration of Independence, of the first National Congress and for years was the seat of our National Government. Freedom of worship was granted and the right of franchise was given every tax payer and to every member of any church. Children were taught trades. The only crimes punishable by death were murder and treason; prison reform was also instituted.

First the Dutch and then the English claimed possession of New Jersey and later it was sold to the Quakers who with their characteristic spirit made treaties with the Indians so that even a "sleeping Englishman" was safe from their attack. The Friends made their own laws and enjoyed religious freedom and later became a royal province.

The settlers of the Carolinas were certainly diversified in nationality, interests and creeds. English planters from the West Indies planted a colony and when the first English colonists were sent they found there already people from Virginia who were not in sympathy with the political changes in that colony; also Quakers who had been driven from other colonies. Later the Dutch came and because of religious freedom many were attracted to the Carolinas. Besides the Friends, there were the French Huguenots, Scotchmen, Scotch-Irish. The separation of the Carolinas into two colonies was due to the differences in the character, occupation and tastes of the people as well as to differences in the soil and climate. The settlers of North Carolina led lives much after the fashion of the Puritans of Massachussetts while South Carolina attracted the slave holders, planters and proprietors.

Georgia was settled under the direction of General James Oglethorpe, a man of strong character and of exceptional ability. His plan was to make Georgia a barrier against the Spaniards and also to make it a haven for honest, hard working men in England who had been thrown into prison for debt acquired through illness or misfortune. The undertaking met with such sympathy in England that $500,000 were raised to further the project. Settlement was made at Savannah. Later the Moravians, Lutherans and Scottish peasants came to the colony. Silk culture was taken up, the seal of the colony being silk worms at work, which symbolized the industry of the colony, and the motto, "Not for themselves but for others," signified the motive of the founders. But one serious blunder was made in the

"FELLING THE TIMBER"
"Making a home in the New America"

unique plan for founding Georgia—the divine right of self government was not granted and the natural result followed. It is a significant fact that later when self government was established, the colony made marvelous advance.

The great problem that faced the colonists was the amalgamation of the peoples from "all ends of the earth," so that out of this mass might come a composite people which would be united in sympathy, in effort and in ideals; a people that would stand "united" and demand and gain liberty from tyranny and oppression at any cost.

The problem was great for so many elements entered into it — English, Welsh, Dutch, Swede, German, French, Scotch, Scotch-Irish, and each people had its own motives; its own beliefs; its own ideals. Here were Catholics, Congregationalists, Presbyterians, Dutch Reformed, Baptists, Episcopalians, Lutherans, Methodists and Moravians. Here met the Puritan and Cavalier, the planter and slave, the settler and the "gentlemen," the ignorant and the learned, the aristocrat and the plebian, the rich and the poor.

What moulding force would conquer all these difficulties? What great ideals would reject the worst and conserve the best in these diverse elements that formed the foundation of the Nation to be?

Through the history of each colony is to be traced two dominant ideals that swept all of these difficulties aside, the ideal of religious liberty and the ideal of civil liberty.

This religious liberty must never be undermined and destroyed by an irreligious license. This civil liberty must never be overthrown by lack of reverence for law that can only result in the chaos of anarchy.

The preservation of these Revolutionary ideals is necessary for the life and usefulness of the Nation.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

Sialkot, Sept. 3, 1913.

Today Mohammedans are celebrating the close of the Ramzan, their fast month by having a big feast. They have never studied Isaiah 58 and so neither feast nor fast accords with the teaching of the Word. However they imagine that by carrying out these prescribed forms they will gain salvation; so from one new moon until the next the faithful neither eat, drink, nor smoke during the day. They eat heartily before daylight and as soon as possible after sunset. Naturally they watch eagerly for sunset and being so hungry break their fast with a cucumber or whatever comes to hand. They really eat more and richer food than at other times. Those who ordinarily cannot afford milk, butter and sugar, using them during the fast. Altogether the digestion becomes impaired and they fall an easy prey to disease. Often old or frail people faint and even die from heat and thirst when Ramzan falls in hot weather. Of course when it comes in the short cool days, it is comparatively easy to keep it.

Children under twelve are not required to fast, but often do it of their own accord in imitation of their elders.

This year cholera has taken this opportunity to gather a heavy toll in several cities and Sialkot has suffered

severely. A week ago it was reported that 1400 had died in the city, the highest reported for one day was 210; this, out of a population of 50,000. No one knows how many died after fleeing elsewhere. There are fewer cases now, but the rate of mortality is still high. Whole families have been wiped out within a few days and those who came to mourn over the death of friends were often the next stricken. Now the disease has been carried into the villages and many other towns. At first it was confined to Mohammedans, but later Hindus and Christians have also died from it. Only a few Europeans (soldiers) have taken it. So far the Mission Compound has escaped, although it has come very near. The orphan girls, who were spending their vacation at the Girls' Boarding School, have been taken to Pasrur. We are thankful that the angel of the Lord has shielded them. The missionaries in the station have been kept from fear of evil.

Under the circumstances it would be unwise to attempt to hold a convention in Sialkot as had been planned for September 18-25. We had expected great blessings then; but God's ways are not our ways and He can give the blessing without the convention.

Many of you have been praying for this convention. Ask that He may accomplish His purpose in some other way, if not in this way. May we all be able to say, "I delight to do Thy will."

Yours in His service,
HENRIETTA MOORE.

Landaur, India, Sept. 8, 1913.

Dear Friends:

It is exactly one year since we said our last good-byes to the dear friends who came to see us off from Union Station, Pittsburgh. It has really been a wonderful year for us new missionaries —a year full of new travels, new experiences, new sights, and new sounds, and because of the latter I wish that I might add, new tongues. As you all know our main work this year is to study the language, and this we have been doing quite steadily since the first of last November. At that time all the new people with the exception of Mr. and Mrs. Crawford who stayed in Sialkot, went to the Language School in Lucknow for its four months' course. After it closed, we went to Lyallpur where Dr. Martin's and Misses McConnell and Beatty very hospitably received us. They patiently bore with us as day after day from various corners of the verandas and drawing-room came parrot-like sounds as we repeated after the munshi (native teacher) sentences such as "Kya khana taiyar hai? Han khana taiyar hai," meaning "Is dinner ready? Yes dinner is ready." This is the way we must get this language though—day after day repeating the same simple sentences until they come to our tongues as readily as does the English for the same thought. There is certainly no royal road to getting a new language. It is just simply keeping at it day after day and using it on every possible occasion. But really it is very interesting and I hope that no young person will hesitate for a minute about coming to the foreign field on account of the language. How much easier it is now when there are books and methods of study than it was in pioneer days when missionaries had to make their own books and translations.

When we went to Lyallpur about the tenth of March the weather was quite comfortable and continued so for a month but after that it got so hot that we could do very little study after noon. Then we got up quite early and had our munshi work in the morning and after that stayed inside with doors and windows shut tight and sometimes had the big punkas or fans going. Just a little before sundown, though still hot, we usually got out to play tennis or take a walk, for with this studying, exercise is absolutely necessary. It was not necessary however, that we remain there in the heat, for as yet we were no real help in the work of the station and within reach were the mountains where we could study in comfort. So about the middle of May we left Lyallpur and came to Landaur, a mountain city of the Himalayas. What a change! We who had been sweltering in the heat of the plains, must now sit around a wood fire to keep warm. We arrived in a pouring rain and

it continued to rain for days and weeks, and we lived in the midst of clouds and mists with only an occasional glimpse of the sun for quite awhile. We did not mind this so much though, for it gave us a good opportunity for study. Now the rains seem to have broken and we have beautiful bright days, clear blue sky, beautiful sunsets, and fine views of the mountains and distant snow-covered peaks. How we do enjoy getting out for tramps and climbs over these mountain sides!

Landaur is quite a missionary resort. From all denominations missionaries come here for their summer vacations, and it is fine to meet and mingle together. There are quite a number of United Presbyterians here this year, and all have enjoyed the summer very much. We have been saddened however, by the illness of Rev. W. B. Anderson, and the preparations now for himself and family going to the home land. How India will miss them and we know they will miss India, but God has purposes which we cannot always understand.

As yet we cannot venture to tell much about the customs and habits of the people for we are not experienced enough, but an affair in the native bazaar impressed and rather amused us last week. The people were celebrating one of their big holidays, Krishnas birthday, by having a religious procession. A crowd of people was headed by seven or eight priests dressed in bright yellow robes, dancing and singing. In front was a native band dressed in soldiers' old worn out red coats, and playing "My Father and Mother were Irish." As I said, this rather amused us, yet it made us long for the time when these people are anxious to adopt not only our songs and dress, but also the gospel of Jesus Christ which we are here to give them. Then we shall see them marching under the banner of the cross and singing the songs of Zion.

Annual meeting begins October 22nd, this year and we must go down a few days before that to take our examinations. There we shall be happy to welcome the new people who are leaving the homeland about this time. The location of missionaries will be of great interest to us this year, for though we have enjoyed the year of study without other responsibilities, we are very anxious now to have a place and part in this needy work. Our efforts at first will of course be very feeble and faltering, but through the help of Him who has sent us here, we hope to aid in extending the Kingdom in this land.

Yours for India.

EMILY MATTHEWS CLEMENTS.

Gurdaspur, Oct. 7, 1913.

Dear Friends:

It is certainly a great privilege to be allowed to teach the women of India, especially those who have no other means of learning than simply hearing from the lips of others. Not to be able to read the Bible must be a great deprivation, and it is really wonderful how much Christian knowledge can be gotten in this way. In the summer school—for the elders and teachers with their families gathered together in July for instruction for about ten days—I had a class of women of just this kind, who had never read a word in their lives. We studied the first five chapters of the book of Acts together. The Urdu Bible has good divisions of its chapters into paragraphs, and this made a division into lessons, each lesson giving a new message distinct from the others.

The personnel of the class was very interesting. There was the "mother of Firozi" as she called herself, although we knew her best as the mother of the wife of Rev. Williams of Rawal Pindi. This woman was an exception in the class for she had begun to learn to read, although as yet she is not able to read her Bible. She is about fifty years of age, and yet she has begun to learn to read, and has achieved far more in this line than would be expected of one of her age. She has finished the first reader and by this time has probably made her way through most of the second. As might be expected she was the most promising member of the class. Another was Hasso, wife of the church janitor, Umra. She is also a very interesting character, and was especially good at learning the texts which were given with each lesson for memory work. All the

class did this; she in addition was able to give a sketch of the contents of each of the five chapters. She was very intelligent. Then there was the wife of one of the self-support pastors, Barkat Masih. She would have done a good deal more in the class if she had not been encumbered with two small children who took up her time, for having had fever they kept crying nearly all the time the class was going on. Then there was Mai Wazira, the wife of one of the servants of the Miss Sahibas, Baba Nanak. She is interesting not so much for her ability to learn as her ability to call forth patient effort. For example, during the ten days of the school she was carefully taught each day concerning the ascension, and when the time for the examination came, when she was asked how Christ ascended up into heaven, she replied, "On the back of a camel." Where she got the idea is a question not yet solved, unless from her own imagination. Jio was the other member of the class. She also had a baby which kept her mind occupied with other things, and so she did not learn very well. All in all they did well on the examination, with the exception of Mai Wazira. Hasso made the best marks, for the first woman mentioned was not present for the examination.

Our hearts were greatly saddened by the death of Miss Kate M. Corbett. For the last year she had been trying to recover her strength from the stroke of paralysis which caused her to fall from her cart on the way to a village. The last month she seemed to be very much improved and was looking forward to taking up her work again after the Annual Meeting in October. However, during a visit of Miss Bessie Campbell and Miss Maconachie, another stroke overtook her, from which she was unconscious twenty-seven hours until her death. It seemed to be providential that these two were present, for Miss Maconachie is a qualified nurse and took charge of Miss Corbett and saw that she received the best attention possible. The Civil Surgeon was called in, but his opinion was that there was very little hope.

Before Dr. Simpson, who had attended Miss Corbett in her other sickness could reach Gurdaspur, Miss Corbett had passed away.

She will be greatly missed by us all, but especially by the girls in whom she took such an interest, who are reading in the Avalon Girls' High School. She took great pleasure in caring for seven girls during their vacation, and in caring for them she seemed, the last two weeks especially, to be very happy, and to regain her health. They were completely broken down with grief when Miss Corbett was stricken with the disease. It is certainly a pleasure to think that the last conscious days of Miss Corbett's life were happy, happy in her work for the girls of India. She has been a good missionary, as Mr. Caldwell in his address at her funeral said: "A *zorawar* (person of strength) has been taken from our midst."

Yours lovingly,
(Mrs. A. M.) Margaret Hormel Laing.

The Good Samaritan Hospital, Jhelum.

The hospital is a pretty place nearly in the centre of the city, and has an alley on either side of it. It is surrounded by houses which makes it more private and retired, so that the "purdah" women and wives of the rich and high caste people come to the Dispensary gladly.

I work as Dr. Simpson's Assistant and when she is away I have full charge of the work in the Dispensary, and also look after the in-patients. We have a Bible woman who speaks to the women, sings Psalms to them and tries to keep them quiet and send them in one by one for their chit on which the prescription is written. They do not yet understand why they have to wait and go in when their turn comes, and the rich ones especially will persist in coming in all together. They relate their different ailments all at once, too, which makes it very difficult to attend to what each one of them needs, The out-patients number 150 a day or more, and we usually have between 20 and 30 in-patients.

We have also one compounder and a dresser in the Dispensary. In the in-patients' department we have one superintendent of nurses, and five other nurses who do the inside work.

The Bible is taught and preached to the in-patients too, and they listen very attentively, learning to commit and sing Psalms, and some of them even go to church with the nurses, which shows that some day in God's own time the fruit will be seen.

About a month ago the Inspector General of Hospitals in the Punjab visited our hospital, and was pleased to see everything in such good order.

Some of the patients when they go home write to us and remind us of the things they were taught in the hospital. God is blessing our work wonderfully.

Please remember this hospital especially in your prayers. This is a district populated mostly by Mohammedans who are very strict in the observance of their religion, and are often very bitter against Christianity, but nothing is impossible with God and we know that He can turn the hearts even of these people to Himself.

R. FAZL ILLAHI.

EDITOR'S NOTE—Since receiving the above from Mrs. Fazl Illahi, we have heard of the death of her little five months old baby; her only one. I am sure you will remember her and her husband and pray that while she ministers to many poor women who have no hope and are without God in the world, that her own sore heart may be comforted.

EGYPT.

Dear Friends:

Recently I received a letter from a little girl about twelve years of age, from a village in this district. Her parents who are poor people could allow their daughter to attend the boys' school of the town without hurting the dignity of the family, and so it was that the little girl learned her "A B C" and much that follows, before a way opened up to her to pursue her studies in a real advantageous way. Her perseverance in improving the only opportunity that she had for learning and her willingness to accommodate by lending a ready hand to help in one way or another, encouraged an effort for something better and nobler in her life than she could hope for under her present environment.

One month in the graded school gave her an idea of what was to be expected of her should she be permitted to attend it, and also located her as a pupil of 2nd year grade.

Fortune favored her and she found her place and carried her work creditably and the last of June was promoted to the 3rd year grade.

We are encouraged with the hope that this child will be used in her own town. When she went home she gathered some of the little girls of her town together and is now having school for them there. We may think her very insufficient for such a thing and I am sure that her one year's absence from the town has made her appear very superior to these who may have spent much of the same time in making mud cakes, without a first thought of mending a torn dress or of using a comb. How are we to reach the thousands upon thousands of these village women and girls is a question that haunts one who sees their need, at the same time wondering if there is not something more that could be done to save them.

My dear friends, when you pray for these women and girls which I love, do you pray for them as for your own sisters? Your very own sisters? When you give for them, do you do it from your whole heart? Surely then you shall have your reward and we shall have a great blessing.

Very truly,
M. R. HART.

BENI SUEF, EGYPT.

Zifta is the headquarters for the "Allegheny," the Delta boat, and here Rev. W. L. McClenahan, Dr. A. W. and Mrs. Pollock make their home during the few weeks when the water is low and the combination of engine, kitchen and summer sun make the trim little craft uninhabitable. Mit Ghamr just opposite on the east bank of the Nile is an even larger town, and the spiritual state of these places was a heavy burden on the hearts of the missionaries. So after much prayer, they with the evangelist in Mit Ghamr, Rev. Hanna Zikry, planned a week's meetings. As there is no church building and the rented house where the mission school is held was too small to accommodate many persons, it was de-

cided to have a tent such as are used for weddings or funerals.

Much prayer was offered as the ingorance, superstition, carelessness and wickedness of the people were so great that only the power of God could touch and change hearts. Even the little children playing in front of the missionaries' home used such language and indulged in such actions that hearts were made sick by their awful depravity.

Invitations were printed and sent to many, mostly Copts and Roman Catholics. The meetings were to be at seven in the evening. Then the thought came that perhaps the women would not be permitted to come out at night. So afternoon meetings were arranged for them. Then as there had been no notice of these in the printed invitations it was found necessary to call on the women of the town. The majority received the visitors with kindness and many promised to come, probably more from curiosity than from any real desire to hear the Word of God.

But Satan was not willing that people should even listen to the message of Salvation. So the Coptic priest went around and visited these same houses, telling the women that he would excommunicate them if they attended. He would read out their names in Church, refuse to pray over their dead, nor would he perform their marriage ceremonies. Two women who were brave enough to go anyway were ordered to fast three days for their disobedience.

Meetings were started in the Coptic church every evening at the same hour, and a telegram was sent to the Coptic Patriarch in Cairo to send someone down to watch the flock as it was in danger of going astray.

But the missionaries prayed; spending from two to three hours daily in united prayer that God would work—and He did.

It was wonderful to see the gracious way the Lord answered in bringing the speakers, in preventing any disturbance, in bringing out the people, in keeping them quiet; I have never seen Egyptian audiences more quiet. But most of all in touching the hearts of the people. The preaching was by Mr. McClenahan and the Egyptian ministers, and was was very simple but with the power of the Spirit. Once after a sermon on "We would see Jesus," another was leading in prayer and two Coptic women broke down and wept bitterly. I have rarely seen people in Egypt weeping for their sins.

Another, a young girl, was greatly burdened because of her sins, but she accepted Christ and her sister testified to the great change in her. This sister at first seemed so self-satisfied, but later felt the load of her sins so that she could not sleep at night. She and two others were led to accept Christ one night by Mrs. Pollock while waiting between meetings, and she came into the church on the next Sabbath.

A cotton merchant, a wealthy young man, once a student in Assiut College, had planned to go to Cairo on important business, but he became so interested that he gave up the trip, attended every meeting and had a reviving in his own heart becoming burdened for his friends. A Roman Catholic Syrian lady was so eager for the Word that she came five nights, leaving at home a nursing baby and two older children. A Syrian lad who accepted Christ at this early meeting was the first of ten or twelve young men who definitely took a stand for Christ at this time. There were besides several Moslems who were inquiring about the way and two began to study the Bible. Two who helped were Moslem converts, one a Colporteur, who had recently been chased out of this very town, having had his books taken from him. The other had been imprisioned for two years on a false charge, it was believed. He suffered hardships there; one trial was that his cell was flooded with water so that he couldn't lie down, but he held firm and rejoiced in speaking to other Moslems of his Saviour.

To God belongs all the glory of the souls saved as well as the reviving others of us experienced. May He make us all faithful in prayer that so He may do mighty things in Egypt to the glory of His name.

MARION A. PADEN.

EDITORIAL.

"Measure thy life by loss and not by gain;
Not by the wine drunk, but by the wine poured forth:
For love's strength standeth in love's sacrifice,
And whoso suffereth most has most to give."

Lift up a standard for the people.

* * *

Sample copies of The Women's Missionary Magazine sent free.

* * *

Let us not fail to complete the $5000 fund for Tanta Memorial Hall. This will turn the figures $5000 on the top of the monument.

* * *

The printed program for use in Missionary Societies is ready. Send orders made payable to the Women's Missionary Magazine, Xenia, Ohio. See price list on 4th page of cover of this magazine.

* * *

"Every time the church give the state a holy, fearless and patriotic citizen she excels the service of the makers of cannon and rifles. For the walls of our Sparta are men and women—and every one's a brick."

* * *

During the year just closing there have been many losses by death to the church and its auxilary societies. There seems a depletion of workers that can hardly be spared. We have been pained to hear of the death of many whose names are familiar because of their active relations in women's work. Mrs. Thos. Balph, wife of the pastor at St. Clairsville, Ohio, died recently. For more than thirty years she labored in that congregation with her husband and was especially known as an active supporter of women's work in missions, and a friend always to the interests of the Women's Missionary Magazine.

* * *

Now anyone that can afford to contribute *One Dollar,* do it promptly!

Young women especially should help complete this *Hanna Memorial.* Few persons could complete the Hanna Memorial fund but 1700 single dollars sent during the month of December will do it. A strong pull, a long pull, a pull altogether and the task is finished.

* * *

The *One Dollar* Shower will be acknowledged through the Magazine. Every person sending *One Dollar* to Mrs. M. R. Barr, 266 Beau St., Washington, Pa., before January 1st, 1914 will have their name published in the Magazine which will be a receipt.

* * *

OUR NEXT ISSUE

will be the Women's Board Number. One of the topics for study is, "The relation of the Local Society to the Women's Board."

Our readers will anticipate something helpful from this suggestive topic and we think we can assure them they will not be disappointed.

Every effort will be made to provide helpful articles for all topics in the outlined program for 1914. Our readers must see it is essential, in order to make this possible, that prompt renewals as well as increased circulation is necessary,

The possibilities of the Magazine are largely dependent upon the support of the women membership of the congregations and some one must be secured in every missionary society to promote missionary enthusiasm through the wider circulation of our own Women's Missionary Magazine.

The studies are prepared for the purpose of developing a missionary church.

* * *

MISSION STUDIES—1914

With this issue we begin the new program for the study of missions, 1914. Perhaps many will find *"The King's Business,"* the text book for foreign mission study during the first six months, difficult. If the chapter is studied with charts and facts adapted to our own denomination, as well as the work of the church at large, there can be no failure to make the study profitable and interesting.

The Home Mission Study is *"The New America."* We could take more space than is possible to have in this issue, telling of this interesting and timely text book—and all it carries with it. The Home Mission week just closed, has made Immigration the burden of its conferences and prayers. Can it be possible we will lapse into indifference as regards our personal interest and responsibility?

"Give thanks for Immigrants!" This is the extraordinay suggestion which the Home Mission Council puts to the Protestant churches for the Thanksgiving Day following the wonderful study of the current week.

The question for us to consider—Will the church recognize her opportunity and accept the task—"In a word, is there anything but short-sightedness and prejudice to make contemporary Americans so sure that the present day immigrant is bringing to this new home of his nothing but menace?"

* * *

Lift up thine eyes round about and see; all they gather themselves together; they come to thee.

* * *

AMERICAN BIBLE SOCIETY AND THE TARIFF.

There have appeared various statements in the daily papers to the effect that by the passage of the Tariff act, which puts English Bibles on the free list, the American Bible Society has been forced to abandon its printing plant in the Bible House in the city of New York, and has decided to print its Scriptures in some foreign country, possibly Japan, in order to meet the competition of English Bibles printed in other lands where labor is cheaper. What the effect of the Tariff bill, in placing English Bibles on the free list will be, cannot now be determined. *The Society has taken no action whatever with relation to the matter.* It has been in the habit of printing at the Bible House in New York all the English Bibles which it has used in its general missionary work throughout the United States and in foreign lands. Last year its output of *English Scriptures* was 1,444,911 volumes. It has always sold its Scriptures at cost without purpose of profit, that the poorest might be able to have the Scriptures at the lowest price possible.

The Society has existed for nearly one hundred years to promote the translation, revision, and circulation of the Bible as a missionary agency throughout the United States and foreign lands,

giving it away to the poor and needy wherever they are unable to pay for it. It has thus far maintained its printing plant in New York City because in that way it could produce the Scriptures at a lower price than it could procure them in any other way.

THE SECRETARIES OF THE AMERICAN BIBLE SOCIETY.

* * *

TEMPERANCE LITERATURE.

The Women's Board through the Temperance Secretary, Mrs. R. C. Morton, has issued its Annual Temperance Year Book.

It contains an item of temperance for each day in the year, also valuable statistics and general information suitable for temperance meetings and conferences. There is sufficient variety of temperance literature published by our Women's Board and in quantities to meet every demand of Women's Missionary Societies.

Every possible effort to awaken personal interest of the women of our church to promote temperance sentiment is provided in this large assortment of good temperance literature for free circulation.

Missionary Societies are supposed to have a Temperance Secretary who will secure this literature and become responsible for its large circulation. It is possible with an interested secretary to have the information and facts in this excellent selection of literature that is new and authentic, made useful. While the literature is for free circulation, the Temperance Secretary is expected to secure a temperance fund, which should be forwarded through the Presbyterial treasurers to the treasurer of the Women's Board designated for temperance.

Persons ordering the year book are requested to enclose the postage (6 cents) and will receive the year book without any additional cost.

It is the purpose of this department to do a great deal of good and keep the subject prominent through a tactful, interested temperance secretary in every local society. The Women's Board may provide a large amount of good temperance literature but its use depends upon the auxiliary societies. When ordering temperance literature, send to the address of Mrs. R. C. Morton, General Temperance Secretary, 907 Irwin Ave., N. S., Pittsburgh, Pa.

☛Be careful to notice the above address when ordering temperance literature.

* * *

WHAT KILLED A REPUBLIC?

A bit of Roman history, during the reign of Augustus, is thus given by a contemporary: "The Roman people were growing rich and luxurious, morals were deteriorating and the birth rate falling. Literature was erotic, the stage depraved. Men preferred to be bachelors and women to be divorecd." And the next thing, big, strong, grand Rome began to go down hill, where it finally went to smash. It was never any good after it lost its moral fiber. The ruin of a country or community is not brought about by lack of money, business, industry, enterprise. These may attend, but the primary cause is the lack of morality. When that disappears all is gone.

This is no speculation or a fine-haired theory—it is logic and history. Every man who is a representative of the immoral tendency is an enemy of the people. *It is righteousness that exalteth a nation,* which some people dispute, because the Bible says so. But it is inherently so. State it the other way—that vice and wickedness exalteth a nation. How absurd it sounds; and how

untrue it is as a mere assertion, and yet, there are many, many people engaged in exploiting the latter proposition.—Ohio State Journal.

APPEAL FOR PRAYER FOR UNITED MISSIONARY CAMPAIGN

The home and foreign missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of cooperative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than 20,000,000 of Protestant church members in North America, less than half are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day missionary conferences throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches, so far as they will undertake it. Probably hundreds of thousands of men will assist in this simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the executive committee of the united missionary campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad.

"Ye have not because ye ask not."

EXECUTIVE COMMITTEE OF THE UNITED MISSIONARY CAMPAIGN.
S. EARL TAYLOR, Chairman.

THE BASE OF THE MONUMENT OF GRATITUDE.

As we go to press we take another look at *our monument of gratitude.*

It has now appeared month after month in our Magazine inviting the women of the church to change the position of its figures, which will mean the building of the Girls' Day and Boarding School at Tanta, Egypt. What this will mean to the young womanhood of Egypt, we can not understand for we have never experienced the conditions of unchristianized surroundings. But the base of the Monument appeals to us. There are 230 blocks unturned, representing 2300 dollars. The sum of 5000 dollars is set opposite the base of the *tens,* the purpose especially to commemorate in this building the life and work of Mrs. N. Wylie Stevenson and Mrs. John A. Wilson. We know the place these women held in Junior work. They were suddenly removed from their responsible work by death. It is the purpose of the Women's Board to make a Memorial to Mrs. Stevenson and Mrs. Wilson through the Junior life membership fees.

* * *

The young woman on first page of frontispiece is taking in the money all right. Is YOUR DOLLAR there?

* * *

We want every Junior Superintendent in the United Presbyterian Church to feel the responsible duty of securing at least one life member before January 1st.

There are many new mothers, grandmothers and not a few *great grand*-mothers that will respond to this appeal in behalf of the children's part in this Monument.

Let us with consecrated action lift these figures to their right position.

We do double honor in so doing, and help build the Tanta School.

Let us do it!

AN APPRECIATION OF REV. WHEELER AS CO-WORKER IN WARM SPRINGS MISSION.

Simnasho, Ore., Oct. 17, 1913.

Editors Women's Missionary Magazine:

Owing to the resignation of Rev. Wheeler, I find myself, by appointment of Oregon Presbytery, once more in charge of the work at this station.

Mr. Wheeler was compelled to offer his resignation just before the meeting of Presbytery and there being no time to communicate with the Women's Board the resignation was accepted and I took up the work the first of this month, awaiting action upon the part of the Board to whom the matter has been referred with recommendations.

I desire therefore to extend salutations to the women of the church through your Magazine, together with the earnest hope that in your prayers and plans for missionary effort the Simnasho Indian mission shall not be forgotten.

It is due to Rev. Wheeler that I say a word in his behalf as the church at large has come to know but little of him. His knowledge of the English language is so very limited he has been unable to make himself known through the church prints. His resignation was not voluntary upon his part, but made necessary by his wife's long continued illness. He is anxious to return if his wife recovers her health and will return with him. Mr. Wheeler is a very consecrated Christian man and minister and with Mrs. Wheeler has the confidence and good will of the people here. They have made a good record here and the future of this mission is promising.

Mr. Wheeler has acquired a considerable knowledge of the Warm Spring Indian language so that he talks with them easily in ordinary conversation, as yet, however, he preaches in his native tongue, the Nez Perce language and a number of the Indians here who understand that language are able to interpret for him.

Mr. Wheeler can read the Scriptures fairly well, and all his spare moments are given to the reading and studying of God's Word.

While with him I never saw him sit a moment without the open Bible before him. He wrote down the words he did not understand with the chapter and verse, where found and the first opportunity he had me explain their meaning. These he transferred to his permanent records for future reference.

His closing address to the people here before going was from the text, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3:5.

He prayed in his native tongue, but usually closed with repeating the Lord's prayer in English. Here is a prayer written by him in English which I found on the desk he used. I copy it just as he wrote as follows:

"O, Lord, our heavenly Father, Almighty and everlasting God, who has safely brought us to the beginning of this day. Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger. Grant that all our doings being ordered by thy governing may be righteous in thy sight and that our sins may be washed away through Jesus Christ, our Lord. Amen."

Two or more congregations of his own tribe in the state of Idaho are urging Mr. Wheeler to become their pastor. His heart, however, is here with these Simnasho people, and my prayer is that the way in due time may open for his return

to again take up the Lord's work in this field which he so reluctantly laid down.

REV. J. A. SPEER.

* * *

All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.

* * *

Message to Presbyterial Junior Secretaries.

Dear Junior Secretaries:

Letters have been received from many Presbyteries, saying that a new Junior Secretary had been elected and I would so very much like to talk to all such new officers, as well as the older ones in office, that we may all work better together for the sake of the children and our Master whom we love.

One of the first duties of a Presbyterial Junior Secretary is to get in touch by visit or by correspondence with every Junior Superintendent in your Presbytery. Find out how they conduct their meetings and be ready for an exchange of good ideas and methods.

Find out how many Women's Missionary Societies there are where they do not have a Junior Society and exert all your influence with them to organize one. Wherever possible, arrange to assist them personally.

Be enthusiastic in talking up Junior Life Members and Junior Special.

Always report any new or re-organized society promptly to the General Secretary. When the blanks are received early in February, be prompt in sending one to each Junior and Little Light Bearers' Circle; from these blanks returned to you, compile your report for the large blank and send to the General Secretary.

The stationery for Presbyterial officers use is usually supplied by the Presbytery.

These are a few suggestions which can be added to, as your local needs develop, for the field is a large one and the success of the Junior work in your Presbytery rests largely with you.

Yours for Jesus,
MRS. I. H. MILLIKEN,
General Junior Secretary.

* * *

Knoxville College,
Knoxville, Tenn., Oct. 13, 1913.

Women's Missionary Magazine,
Xenia, Ohio.

Dear Friends:

We wish to express or to publish through your Magazine, appreciation for a gift to us from the W. M. S. of the 3rd U. P. Church, Chicago, Ill.

The Knoxville College Girls were pleasantly surprised by having their windows furnished with beautiful uniform white curtains, given by the W. M. S. of the 3rd U. P. Church, Chicago, Ill., the effect of which is a great addition to the appearance of our hall.

And we wish to express in this public way our hearty appreciation for their kindness.

We remain respectfully,
GIRLS OF KNOXVILLE COLLEGE,
KNOXVILLE, TENN.

* * *

A CORRECTION.

Mrs. S. J. Kyle, Biggsville, Illinois, was made a life member of the W. G. M. S., by the Women's Missionary Society of the congregation of which Rev. S. J. Kyle is pastor.—Ed.

* * *

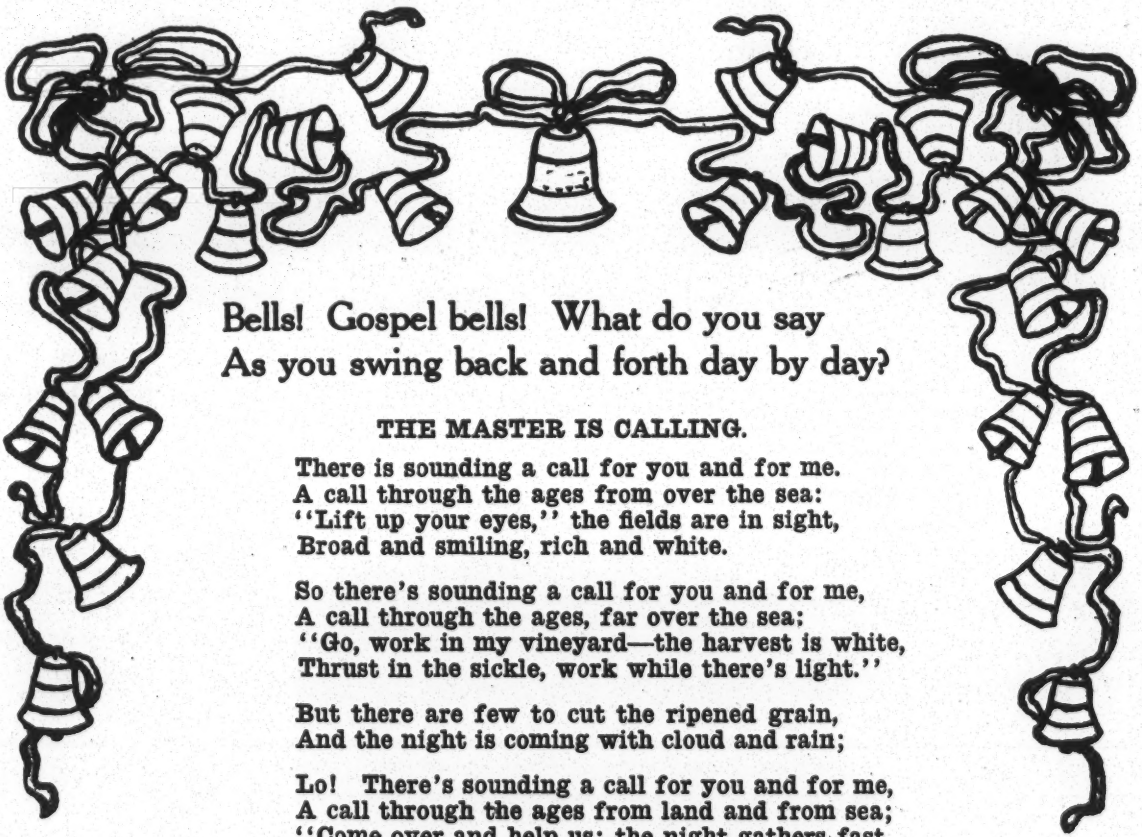
We still have a limited supply of cook books, the recipes of which were compiled by Mrs. J. C. Alter. One of these would make a most acceptable Christmas gift. Order from Women's Missionary Magazine, Xenia, Ohio. Price, One Dollar.

* * *

Missionary societies should place orders promptly for programs published by the Women's Missionary Magazine. For prices see back cover of Magazine.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

THE MASTER IS CALLING.

There is sounding a call for you and for me.
A call through the ages from over the sea:
"Lift up your eyes," the fields are in sight,
Broad and smiling, rich and white.

So there's sounding a call for you and for me,
A call through the ages, far over the sea:
"Go, work in my vineyard—the harvest is white,
Thrust in the sickle, work while there's light."

But there are few to cut the ripened grain,
And the night is coming with cloud and rain;

Lo! There's sounding a call for you and for me,
A call through the ages from land and from sea;
"Come over and help us; the night gathers fast,
Eternity threatens, so dreadful and vast."

But there are few to tell of a debt that's paid,
Of Christ upon whom all sin is laid.—Selected.

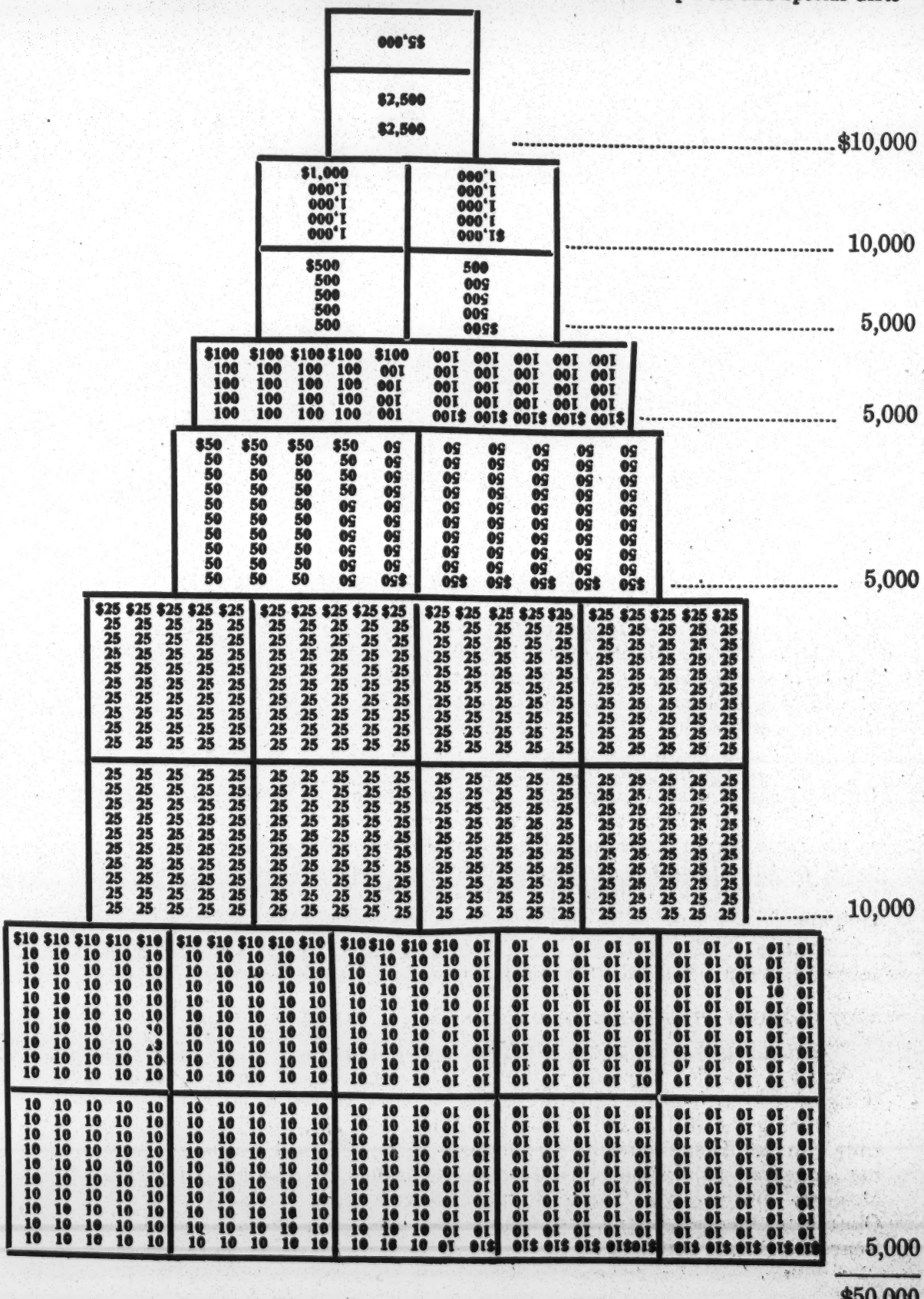
OH HEAR! THE MASTER IS CALLING!

Aye, a call is now sounding for you and for me,
Not only from nation far over the sea,
But it comes from the lands that lie at our feet,
It comes from the needy we pass in the street;
It comes from the homes of want and of woe,
It comes to our ears wherever we go.
Oh hear! The Master is calling!

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before December 1, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$10,000
10,000
5,000
5,000
5,000
10,000
5,000

$50,000

The Closing Plea of the Old Year.

By glancing at the November Magazine, you will find that the figures on the upper block of the monument are still turned wrong side up. Is there not some friend of missions—woman or man—who will set that $5,000 right before the old year dies?.....

The second block is a joy to behold with $5,000 paid in full.....

The third block needs nine of its $1,000 figures turned right side up before its mission will be fulfilled. Who will help?.....

Block No. 4 is altogether one sided with only one half of its ten $500.00 in correct position. Where are there five persons to give $500.00 each and straighten up the block before Christmas Day?

Block No. 5 should appeal to the many women in the church who are stewards of God's gold and silver, who can if they will, turn all the figures right side up before the close of December. .....

Block No. 6 with its $50.00 figures is longing for the gifts of the less wealthy to have its features attractive in God's sight as well as in man's—before the Old Year renders in its account.....

Block No. 7 with its every $25.00 turned right side up is complete.

Block No. 8—the base of the "Monument" belongs to the children of the church. It will take full 500 life membership fees at $10.00 each to give all the figures their proper position. .....

One half the figures are now right side up. Are there not 250 persons in the United Presbyterian Church who will make their own or their friends' children life members at $10.00 each in time to receive the certificates and portfolios of scenes from Egypt, India and the Sudan for Christmas Day? This would complete the full amount needed—$5,000 for the Memorial Room in Tanta building for Mrs. John A. Wilson and Mrs. N. Wylie Stevenson—the "Children's Helpers."

READER! WILL YOU NOT PLACE THE NAME OF JESUS FIRST ON YOUR CHRISTMAS LIST, WITH A SPECIAL GIFT FOR HIS CAUSE IN TANTA, EGYPT?

THE CLOSING PLEA OF THE OLD YEAR TO THE WOMEN OF THE CHURCH.

With the going out of the Old Year your opportunity to prove your gratitude to God for His rich blessings and mercies during the 365 days of 1913, will be a thing of the past—never more to return.

During the entire twelve months of the Old Year, the "Monument of Gratitude" in the Thank-Offering Department of the Women's Missionary Magazine has appeared as a silent plea for the thousands of uneducated girls—largely Moslems—in the city of Tanta, Egypt, who are looking to the United Presbyterian Church in America as the only source from whence a Christian Girls' Day and Boarding School can come.

Is it not a startling thought that the work of giving to the young women of Tanta, a Christian education can be done only by women missionaries, and will be left undone if they are not provided with the means for doing it?

The vast proportion of women in that wicked Mohammedan city will die without the knowledge of the Saviour, if not reached by the missionaries supported by the Women's General Missionary Society of the United Presbyterian Church. To build up a Christian community in Tanta, the women *must* be taught Christian ideals of womanhood, wifehood and motherhood, and this teaching, Christian women alone can give—men cannot.

To meet the crying need of the hour—a Girls' Day and Boarding School in Tanta is a necessity.

Shall we have it built in 1914 or not? You are to decide. What say the Christian women within our United Presbyterian fold?

Shall we who dwell in a land of the open Bible, with unnumbered gospel privileges throughout our entire lives, with happy hearts and Christian homes—dare to turn a deaf ear to the voices of the women and girls of Egypt?

WHAT WOULD JESUS HAVE US DO? WHAT SHALL THE ANSWER BE?

INSTRUCTIONS.

Pay your money through the treasurer of your missionary society to the Presbyterial treasurer if you desire credit on her books for the amount given.

If not, send check to the treasurer of the Women's Board, Mrs. J. B. Hill, 5630 Bartlett Street, Pittsburgh, Pa., in time for you to receive the certificate and portfolio of pictures before Christmas.

HEARKEN TO THE VOICES!

From all parts of the church—North, South, East and West—from city and town and village and country and home come the sweet voices of gratitude singing:

"What shall I render to the Lord
For all His benefits to me?
How shall my soul by grace restored,
Give worthy thanks, O Lord, to Thee?
With thankful heart I offer now
My gift, and call upon God's name,
Before His saints I pay my vows,
And here my gratitude proclaim."

Hear the happy voices of the children!

"For daily blessings full and free,
For all His cares o'er you and me;
For the great love of parents near,
For Christian homes, to us so dear.
We thank our Heavenly Father.
For the sweet joyful work and true,
That even a little child can do;
For Jesus Christ, the Children's Friend,
For life in Him which knows no end.
We thank our Heavenly Father."

What does all this mean? It means that the devoted women and children of the church are uniting their voices in thanksgiving as they lay their thank-offerings upon God's Altar for the extension of His Kingdom.

Do you ask—Do all the women take part in this beautiful service? Alas, no! Only about one third of the 75,000 women whose names are on our church roll prove their gratitude with thank-offerings that others may learn of the Saviour.

Are all the children who are enrolled in the Junior Societies being trained to express their gratitude to God with offerings? Alas, no! Of the 370 societies in the church 95 forgot to express their thanks last year in the form of gifts.

OTHER VOICES ARE CALLING!

INDIANS.

From the wigwams of the ignorant Indian wilds—*Voices are Calling!*

"Haste to send us the glad tidings that you say will bring to us peace and comfort and happiness! We know no Saviour as we go down to death; we have never heard His word!"

MOUNTAINEERS.

From the Southern Highlands of America, away back in the remote recesses of the mountains—*Voices are Calling.*

"Oh ye Christians! Save us from our ignorance of what is right and from our degradation! Mormon elders are—under the cloak of religion—winning many of our fairest and best daughters by their sly and persuasive words to live lives of shame! Save, oh save us, now, we plead."

FREEDMEN.

From the million blacks in the Southland—*Voices are calling!*

"True we are living under the flag of the free, but we are bound in chains far worse than slavery!

"Christians, will you not, oh will you not break these heavy chains that bind us down to lives of ignorance and poverty and crime?"

IMMIGRANTS.

From the sad and homeless strangers in our own land—*Voices are calling!*

"We are come from lands of darkness and sin where we were oppressed and down-trodden! We have heard of a wonderful story of a good and gracious Lord whose book you have! Does He love us who are sunken in vice and will He lift us up and make us an honor to our New America? If so, oh hasten and tell us; we are so weary waiting for the good news!"

INDIA.

From the hosts beyond the seas sad—*Voices are Calling!*

"In our dark zenanas in India, the air is full of sighs and our hearts are weary with longing for a better life! We cry aloud to our gods of wood and stone day and night, but they do not answer!

"If you Christians know of a Saviour, will you not heed our piteous cries and tell Him to come and free us from this prison life?

EGYPT.

From the land of the River Nile—*Voices are calling!*

"We are dying, dying so fast in deep and dark despair, with no God; no Christ; no hope! Our harems are full of wrong and cruelty and sin! Ye, who know how to be free from such bondage, haste to help us ere it be too late!"

THE SUDAN.

From the far off Sudan in the heart of Africa—*Voices are calling.*

"Our land is full of hatred and ignorance and strife! Our sins are so hideous that we wonder—Can your Jesus blot them out? Can He make our black hearts pure and clean? Tell us! Oh tell us! Come over and help us! Don't pass us by!"

AN APPEAL.

"Oh Christians! Do you hear the cry
That comes from these who seem so nigh—
Who speak for the millions far and near,
Who live in darkness, deep and drear?
'Come over and help us,' to us they cry;
Shall we not heed—but let them die?
Oh hear and heed—this very day,
And work, and seek, and give and pray;
Until throughout the world we hear—
'Our precious Saviour now is near.'"

SPECIAL GIFTS.

For Girls' Day and Boarding School, Tanta, Egypt.

W. M. S., Xenia Presbyterial.

Y. W. M. Society, First, Mercer, Pa.

A "Friend of Missions," Detroit, Mich.

Mrs. Eva N. Noble and mother.

THE "FIVE HUNDRED PROCESSION." JUNIOR LIFE MEMBERS.

$10.00 Each.

Ada Marjorie McGarey, Sterling, Kan. and Mary Hadley Nesbitt, India, by W. M. S. and Juniors, Sterling, Kans.

Rhodes Andrew Finley, Santa Ana, Cal., gift of Miss Sarah Finley to honor her nephew on her own birthday.

Robert McCombs Stahl, Braddock, Pa. By his mother.

Master Raymond McManis Worley, Carnegie, Pa. By W. M. S., Elizabeth, Pa.

Mary Elizabeth Miles, Newton, Iowa. By a Young Women's S. S. Class.

Helen Jane Boyle of Forest Avenue Junior Society, Bellevue, Pa. By her parents.

Thomas Edward Helt of Forest Ave. Juniors, Bellevue, Pa.

James Elmer Hugo, Braddock, Pa. By Junior Society 1st Braddock.

Joseph Stark, Pittsburgh, Pa.

Floretta Patterson and Audrey Taylor

Robinson Run Juniors, McDonald, Pa.

WarrenW. Campbell, Junior Society, First Church, Cleveland, Ohio.

Dorothy Grace Campbell, Berryville, Va. "Audley." By Mrs. Sarah Pultney, First Church, Cleveland, Ohio.

SENIOR LIFE MEMBERS

(Since last report)

$25.00 Each.

Miss Lizzie B. Bettles, Waterford, Pa. By Y. W. M. Society, Waterford, Pa.

Mrs. M. L. McClenahan, Gary, Ind. By her son, F. M. McClenahan.

Mrs. Isabel Meadowcroft, Philadelphia, Pa.

Miss Stella G. Heisler, Masonville, N. J. By Second Church, Philadelphia, Pa.

Mrs. Mary Dean Wilson, Goes, Ohio. By her grandmother, Mrs. Sarah J. Turnbull.

Mrs. J. Humphrey Dean, Argyle, N. Y. By her grandmother, Mrs. Sarah J. Turnbull.

Mrs. W. L. Hankey, Wilmerding, Pa.

Miss Mary E. Maxwell, N. S., Pittsburgh, Pa.

Mrs. Emily Correll, Oskaloosa, Iowa.

Mrs. Elizabeth McLean, Wellsville, O. A gift from W. M. Society, Wellsville, to their oldest member

Mrs. Charles Hanley, Sr, East Liverpool, Ohio. A gift from 2nd East Liverpool Y. W. M. Society.

Mrs. J. B. Carey, Braddock, Pa. By her daughter, Mrs. Mary Yost.

Mrs. Rebecca McCrady, Braddock, Pa. By her sons James and John McCrady.

Mrs. Mary Kelly, Braddock, Pa. By W. M. Society 1st Braddock.

Mrs. R. C. Betts, Latrobe, Pa. By women of the congregation.

Miss Mary A. Work, Egypt. A gift from friends in America and W. M. S. of Homewood Ave. Church, Pittsburgh, Pa.

Mrs. J. B. Pollock. By the W. M. S. of Aledo, Ills., in memory of Ellen Morgan.

Miss Jemima Murray, Cleveland, Ohio. By a friend in First Church, W. M. S.

Mrs. James S. Campbell, W. M. S., First Church, Cleveland, Ohio.

Miss Jennie D. Ross, W. M. S., First Church, Cleveland, Ohio.

Miss Belle Ross, Y. W. M. S., First Church, Cleveland, Ohio.

Mrs. Anna Holmes, Sugar Creek Church, Xenia Presbytery.

Mrs. J. E. Hartsock, Sugar Creek Church, Xenia Presbytery.

STUDY FOR THE MONTH.

JANUARY—"THE KING'S BUSINESS."

Its Magnitude and Importance.

"The mission of the church is missions."

Scripture—Nehemiah 1:1-3;2:11-20.

Roll Call—A Strategic Mission Field and Why.

Topics for Study.

1. A World Survey.
2. Christian Women's Responsibility for Winning the Women of the Non-Christian World.

I.

"THE NEW AMERICA."

A Study in Immigration.

"We cannot stand on a pedestal and hand people the Gospel at the end of a pole." Jesus had a work to do for men and he went right among them to do it. Chivers.

1. Political, Religious and Commercial Influences that Determined the Settlement of the Colonies.
2. Social, Domestic and Religious Life of the Colonists.
3. Preservation of the Revolutionary (1776) Ideal Necessary for the Life and Usefulness of the Nation.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

PROGRAM YOUNG WOMEN'S MISSIONARY MEETING.

Devotional. Scripture John 4:19-38.

1. Is world-wide evangelization at an early date practicable?
2. How may American women be made to see their inter-relation with Oriental women?
3. Book review. "The Call of the World." Doughty (25 cents.)
4. The New America. Chapter 1. Beginnings.

NEW SOCIETIES.

Weiser, Idaho. Idaho Presbyterial. President, Mrs. Clarence Durbin; Secretary, Miss Esther Huse. (Our Field Secretary, Mrs. J. C. Alter organized this society.)

Princeton, Indiana. Indiana Presbyterial. 14 members. President, Miss Maria Blair; Secretary, Miss Lillian Stormont.

Monongahela, Pa. Chartiers Presbyterial. 14 members.

Westland, Pa. Chartiers Presbyterial. 13 members.

NOTICE.

Blanks will soon be sent to each Presbyterial Y. W. Secretary to distribute among the Y. W. Societies for the yearly report. Let us make this the best year yet. May every society see that its report is in on time.

"THE KING'S BUSINESS."

The Record of Christian Work published recently, a little story, the events of which occurred in a parlor in a hotel in Norway. A wee maid of four years annoyed the guests exceedingly by her constant drumming on the piano. In this ever recurring one-finger melody, she always made the identical mistake. The guests sought their rooms to find relief, but to no avail. One of Norway's leading musicians came to this hotel on his wedding journey. He heard the little girl at her usual performance. When she had played it once, he seated himself by her side and to her every note he worked out wonderful variations. The tot was entranced and for a quarter of an hour continued to play. The guests were drawn to the parlor by the beautiful strains. When the music ceased the small musician was led from one to another by the great performer and introduced as "the lady who had given the delightful musical."

The simple melody of this four-year-old captured all hearts when to it was added the distinguished musician's accompaniment. So from our stammering lips, our weak efforts, come words and acts which aided by God's spirit will transform the hearts of men.

By union with Christ, as Christian young women, we can do great things in the King's Business, the chief of which is to change the old world into one after His own heart.

Have the Young Women grasped the opportunity for better fitting themselves for missionary work, the supreme aim of the work of the church? Have you heard from the Presbyterial Young Women's Secretary concerning this matter which is so important — mission

study? "We can never give to others an outlook wider than our own."

As free, untrammeled young women of this land of liberty, it is our privelege, yes, our obligation to know conditions as they are all over the world; also, to understand how to go about the work in our local society as well as to be in touch with the general society and its methods.

Heretofore the missionary text books have been largely extensive in purpose and material, giving us conditions on the field. This year as never before do we come to the intensive study, how to do to the best advantage the work in the society, local or otherwise.

We may feel that the time spent in studying missions and methods is scarcely worth while since we remember such a small percentage of the material offered. It is, as it were, a one-finger melody and not without error, yet the Great Teacher adds His Spirit to our weak efforts; our vision is widened; our sympathy enlarged. We are able through Him to draw men to the Light, entranced by the beautiful strain of salvation by grace.

It is the King's business; but as the King's ambassadors, it is *our* business. Let us study to know how best to do this work. The text-book, "The King's Business" will be of service to all.

IDA B. LITTLE.

OUR FRENCHBURG SCHOOL.

We are back at work after our summer's vacation; and right glad we are to be again among the people we have learned to love.

We are surprised anew each fall and rejoice to see how well the church work has prospered during our absence. We have, as in many of our home churches, the faithful few who never allow the work to stop.

During the summer the Junior Society was in charge of two juniors, girls of about 16 and 13 years of age. The Y. P. C. U. and Sabbath School Classes were led by members of the Y. P. C. U.

Last Sabbath was the 4th Anniversary of our Juniors and we had special services which brought out the usual large crowd, about 75 children besides older ones. A boy who has not missed a day in the four years, attending Junior three years and Young Men's Bible Class one year, read an excellent little paper on "Good Habits to Form." Letters were read from Juniors who have moved away.

The collection was for our own Dormitory and amounted to $3.61.

The Day School opened this year with some new pupils, but best of all with most of the old ones back in their places and a splendid spirit of work among them.

Next May our first class will graduate from the High School, having completed not only the four years of required work, but one full year of college work.

One young man who expects to go to the Seminary when through college is taking New Testament Greek, as an extra study.

The following quotations taken from a boy's paper in last month's examination, will give some idea of the work being done in Literature, and will show their ability to catch the thought of the author.

In answer to the question, "Which writing of the New England group impresses you most and why," this was given, "If asked to pick from the writings of the New Englanders, my favorite and why, I shall immediately say, 'Whittier's Snow Bound.' Imagine how often when a man is nearing the end of life and his father, mother, brothers, and sisters have long since passed away, his thoughts turn to them and his old home. What greater enjoyment could one seek for. No doubt, when Whittier was composing this poem, he sat in his study for hours and hours letting the sweet thoughts of his old home chase one another through his brain. No one can read 'Snow Bound' aright except he let himself fall into Whittier's place and sympathize with him. I actually believe that Whittier himself experienced no more silent joy in pondering over these old scenes than I did, as I perused the pages of his 'Snow Bound.' It is alive and takes hold of me as no other work does."

In answer to "What is the significance of the story of the testing of Abraham?"

he gave this, "The testing of Abraham is an outcry against human offerings but goes to show that God demands our all, that is, even unto the extent of our most beloved children."

Many of the pupils have suffered from sore eyes this year, trachoma, commonly called granulated eyelids being very prevalent in the mountain section of this and other states. This disease, if not attended to, results in many cases in total blindness. One of our best High School students has been kept in a dark room and blind-folded for almost a month. Through the persistent efforts of Dr. Weidler, the State Specialist is coming to visit and examine the eyes of all school children within a radius of 12 miles. As a result of this we hope that at least a yearly clinic may be held here. We also hope that this may be the beginning of a hospital; a place with a trained nurse in charge, where the doctors could bring a few patients and care for them as they should be cared for, is much needed and would save many lives. For instance about a mile up the hill there lives a little, old lady known to most of us as, "Grandma Hogan." She has been sick all Fall and is gradually growing weaker, mostly from lack of proper care and food. She has just her two little grandsons to cook, bake, wash and care for her. They do the best they can, but she needs other care. Before she got so weak, we found her knitting men's woolen socks; when asked how long it would take her to knit a pair, she replied, "One whole week when I have to knit lying on my back and I will have to charge a *quarter* for knitting these as they are good long ones."

This brings up another need, a place to put the boys, if the grandmother does not live. As you all doubtless know, *The Junior Special Fund,* 1913 *and* 1914 *is* to build a Dormitory at Frenchburg, and we hope many older ones with all Juniors will respond to this great need. These people have many old habits which must be overcome before they can ever be what God intended them to be, and one way to help overcome them would be to have control of them out of school as well as in school and the Dormitory would help toward this.

Pray that our young people may learn less of evil and grow more persistent and determined to gain the best, and a willingness to abide by law.

Your worker,
BERTHA HOUSTON.

OF SPECIAL INTEREST TO CHRISTIAN YOUNG PEOPLE.

The Moody Bible Institute of Chicago is broadening its work this fall along two important lines, the preparation of Sabbath School experts, and women workers for women and children. To meet the needs of the first class, it is establishing chairs of pedagogy, psychology and Sabbath School history, management and methods; by means of which young men and women may be qualified for any department of such service from that of teacher in a local school to a state or county organizer.

With reference to women workers for women and children, the purpose is to equip them for all modern demands which churches make upon them, such as domestic science, home making, home nursing, sewing, club management and industrial work for boys and girls.

The Institute has also introduced a department of English and a department of Italian, and offers all its advantages without cost to Christians of all denominations who are able satisfactorily to fill out its application blanks.

THE VALUE OF A PURPOSE IN LIFE.

What is the value of a purpose in life? It all depends on quite a number of things.

The Apostle Paul had a great purpose in life after his conversion, and a strong one before his conversion. He never lost sight of it in either case; but used his best endeavors always to accomplish it. If we were to place a value on his purpose in life, we would agree that his purpose after conversion was of inestimable value, not only to himself, but to the whole world for all time. As to his earlier life, there too he has a definite purpose; but we would hardly call it of

value to the world, and scarcely more so to himself, beyond the fact that it possibly helped to develop his tenacity and ingenuity.

In our own day we have Smith, Billy Sunday and the other great evangelists. The purpose animating the life of each is the winning of souls for the Kingdom, the hastening of the great day when all the world shall have heard the glad tidings of salvation. Here again we have a value too great to be computed, not only to the man himself, but to the world.

On the other hand, take the notorious leader of Tammany, the political "bosses" of various parties, and those 'statesmen" who are disgracing our nation in the eyes of the world. Every one is animated by a purpose which he never loses sight of, and toward the accomplishment of which he bends every effort. What shall we say of the value of such a purpose to the man himself, and to the world at large?

There is another class of people with no purpose in life, unless a desire to get along with the least possible exertion and a strong tendency to take the easiest course in all things may be designated a purpose. These people are likely to pride themselves on the fact that they do no harm, in that they do nothing. Unfortunately their very inertness does harm for every negative person adds so much dead weight and handicaps the forces of righteousness in their fight against evil, while of character developing there is none, for nothing cannot be developed.

A purpose in life is necessary to action. The value of that purpose is directly in proportion to the relation it bears to the uplift of the world, while, at the same time, must be taken into consideration the amount of effort that is put into the accomplishing of the desired end.

With this thought in mind, can you imagine what the result would be if every Christian would take for his purpose in life the Christianizing of the whole world, and then put forth the best effort that is in him? Suppose just *you* should fix on such a purpose and put forth such an effort. Would things be any different in the circle in which you move, and would you be any different?

There is no greater purpose in life than that which leads a man or woman to become a missionary at home or abroad. The value of such a purpose, both to the world and to the individual cannot be computed. However, it is manifestly impossible for every one to do that; but there is nothing to interfere with every one taking the advancement of the Kingdom of Christ as the great purpose in life. Let us imagine a case wherein we have two men, one a powerful speaker and teacher, and well fitted to be a missionary, the other not gifted in this way at all, but with a talent for making money. The second man says, "We want this world converted to Christ and you can do marvelous things with your gifts. Go forth, preach and teach. I will stay at home and earn the money needed, and pray." Would he not perform his part as creditably as the other?

The greatest purpose in the life of anyone is the evangelization of the world. Such a purpose is above valuation and the life animated by it cannot be other than successful, while the benefit to the world cannot be known save to our God who looks down on our feeble efforts from on high, and makes them potent.

Whatever part we have to play in the drama of life, be it large or small, success or failure depends on the guiding purpose.

MARY E. BROWNE,
New Castle, Pa.

THE IMPORTANCE OF MISSIONARY READING.

Why read concerning missions? Because we are not permitted to visit the mission fields, therefore we must get our information by reading rather than by actual sight.

Unless we read, we know very little; unless we know, we can neither work nor give of our means intelligently; unless we give intelligently and willingly, we do not honor the Lord with our substance.

Then we rob ourselves of one of the greatest blessings we can receive in this world; for it is said, "the Lord loveth the cheerful giver and the liberal soul shall be made fat."

By reading the lives of our missionaries, we are better able to lend our sympathy in their work. The more we come in touch with the life of any missionary, the more we become interested in the work in that particular field, whether it be home or foreign.

We cannot all go. Christ did not not intend that we should, but that all should be willing to be used of the Master to evangelize the world.

We should be wide awake. The battle is the Lord's; He would have some of us in the forefront; we see them on duty. Some, yes, many are falling in the ranks. Where are the recruits? There are many strong young men and women called of God to be ready that each vacancy may be filled and new openings made; to these the Lord will speak in that still small voice. Others he bids give of that which He has entrusted to their care. We can all have a part in this work. God is not unjust. When we do not have the means, He requires only our sympathy and prayers.

Think of some one in the mission field and write to her. You will become more interested in this way. Then compare one station with another; you will soon find that your time is too short to read all you desire on the subject of missions.

2ND NEW WILMINGTON, PA.

LITERATURE DEPARTMENT

IN CHARGE OF MRS. J. W. HARSHA,
904 PUBLICATION BUILDING, 209 NINTH STREET.
PITTSBURGH, PA.

Dear Magazine Readers:

We are expecting great things from you these coming months. We hope you have learned all about the fine, new literature which has been and is being prepared for you, and that you have decided to supply not only the members of your own societies with it, but have planned also to have it read by many who are not as yet enrolled in any missionary organization. If you have faithfully read your magazine you will know just how to do this. In this year's October number, Miss Anna Milligan offers many excellent suggestions and an article in October number for 1911 by Miss Jane Kerr is also replete with bright ideas. Try some of these plans suggested and thus help others to a better knowledge of the splendid literature which is constantly being prepared for those who would know more of the great missionary activities.

We have tried from time to time to keep before you the material, new and old, which our own Board can supply. Just now our new Catalogue of Publications will help you. It is free. Don't fail to send for one, and then study it. You will find something there to interest and help every age.

Junior Superintendents and Leaders will welcome the New Junior Manual which has been carefully prepared by Mrs. Milliken and is full of helpful suggestions.

The Catalogue tells of the New Wall Chart which every mother with little children and every S. S. Primary Dept. should have as well as Junior Societies. Should you be planning a Junior entertainment you will find advertised our New Missionary Mother Goose Rhymes prepared by the late Mrs. John A. Wilson, which are entertaining, amusing and instructive.

Every department of our work has its literature. Have you tried interesting your members by the use of pictures in your mission studies? If not, study the list of these supplied by our Board and select the ones best adapted to your needs. Our plea this month is that you get a *Catalogue and study it most carefully.*

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF HELEN M. TEMPLETON, 55 MORGAN AVE., WASHINGTON, PENNSYLVANIA.

Here are Some Impressive Quotations from the Pamphlet on Systematic Beneficence by Mrs. Sarah Foster Hanna. Published in 1876.

"While God daily loads us with His benefits, let us not bear them all away from His presence and consume them upon ourselves"

"The Saviour bids His disciples enter a field, which 'is white already to harvest,' the dimensions of which are measured only by the provisions of His grace."

"The great modern work of Christian charity looks abroad; its first step is taken in missionary labors. We are left without excuse, if with greater blessings than were enjoyed by believers in Old Testament times, our thankfulness is less than theirs."

"When the Jews asked for a temporal king, an additional tax was required for his support. 1 Samuel VIII. 15."

"Now that God has given us a spiritual King, even His own Son, and we profess to belong to Him, to hold all that we have subject to His requirements, what can we withhold if the interest of His Kingdom demands it? While praying that the day may speedily come when 'the heathen shall be given to Him for His inheritance, and the uttermost parts of the earth for His possession' are there not some sacrifices which we can make in order that the Saviour's last commission may be fulfilled? 'Go ye into all the world and preach the gospel to every creature.'"

"Malachi foretells the abundant blessing of the church when she shall have brought into God's storehouse His dues. Indeed prophecy is full of predictions respecting enlarged Christian liberality. As often as she opens her lips on the subject of the Messiah's reign, the consecration of wealth forms part of her song, 'To Him shall be given the gold of Sheba.' 'The merchandise of Tyre shall be holiness to the Lord, it shall not be treasured nor laid up.'"

"God has lifted the subject of giving from the regions of impulse and placed it upon the high rock of duty."

"Every sacrifice and offering, offered under the Jewish dispensation, was designed to teach the infinite love of the Saviour, who offered Himself a sacrifice for us, and the love and service we owe Him."

"Would that we might be spared to see that day, when living in the full enjoyment of the fatness of God's house, the heart of the church will warm towards those nations that know not the Lord, and the Boards of the church, having more money than will supply present demands, will be able to devise liberal things for the building up and the extending of Christ's Kingdom."

Needed, before January 1, 1914, $1730.50 to complete the Mrs. Hanna Memorial Fund of $10,000.

Report November 15, 1913.

Service, Iowa, W. M. S.	$ 5.00
Service, Iowa, Y. W. M. S.	5.00
Pitzer, Iowa, W. M. S.	2.00
Dunbar, Nebraska, W. M. S.	5.00
Bloomington, Ind.	2.50
Mays, Ind	5.00
Greenwich, N. Y., W. M. S., one member	10.00
Union, Pa., W. M. S.	10.00
First Everett, Wash., W. M. S.	12.00
West Beaver, Ohio, W. M. S.	12.00
Canton, Ohio, W. M. S.	5.00
South Brooklyn, Cleveland, O., L. A.	5.00

Treasurer's Report for the months of September and October, 1913.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Jr. Magazine Reserve	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Senior Life Membership	Returned on Loan Invsts.	Contingent Fund	Womens Assn W'k			Temperance	Miscellaneous	TOTAL
															Orphans' Home	Home for Aged People	Columbia Hospital			
Albany		20.00	25.00																	45.00
Allegheny		173.00	378.00	209.00	25.00	105.00	10.00	5.00	30.00									5.00		940.00
Argyle		6.00																		6.00
Arkansas Valley		3.00	89.00	5.00	7.00	4.00		5.00	2.00										*300.00	415.00
Beaver Valley		20.00	110.00	30.00		15.00								5.00						180.00
Boston		10.00	137.50	10.00				10.00												167.50
Butler			154.00	23.00	3.00	10.00		5.00	3.00		30.00				30.00					258.00
Cedar Rapids			49.00	10.00	50.00															109.00
Chartiers		10.00	431.00	19.00		20.00					44.00									524.00
Chicago			128.00																	128.00
Cleveland		51.00	180.00	5.00	16.00	5.00								5.00						262.00
College Springs	1.00	19.00	416.00	32.00	5.00	15.00	21.00		10.00											519.00
Colorado		17.00	75.00	10.00	10.00		2.00													114.00
Concordia		6.00	30.00	6.00																42.00
Conemaugh			190.00																	190.00
Delaware			106.50																	106.50
Des Moines	1.00		103.00	27.00	20.00	15.00	7.00				12.00									185.00
Detroit		50.00		24.00		6.00			3.00		5.00							2.00		90.00
Frankfort		10.00		10.00		10.00														30.00
Illinois Central		46.00		31.00		22.00	10.00											4.00		113.00
Indiana		20.00	45.00	28.00		9.00														102.00
Indiana Northern		3.00				4.00	4.00													11.00
Kansas City			17.00																	17.00
Keokuk			181.00																	181.00
Los Angeles		72.00	250.00	47.00	51.00	10.00		27.00	8.00					5.00						470.00
Mansfield			35.00																	35.00
Mercer		25.00	400.00																	425.00
Monmouth		5.00	84.00	5.00		5.00		5.00												104.00
Monongahela		87.00	746.00	370.00		250.00			35.00		25.00									1513.00
Muskingum		27.00	201.50	11.00	3.00	7.00			10.00		5.00									264.50
New Jersey		5.00																		5.00
Ohio First		58.00	205.00	97.00	4.00	16.00			5.00											385.00
Philadelphia		25.00			2.00	8.00	10.00	3.00	10.00		15.00									73.00
Pittsburgh			5.00	5.00		5.00														15.00
Puget Sound		5.00																		5.00
Rock Island		53.00		19.00																72.00
San Francisco		20.00	72.00	4.00		15.00														111.00
Sidney		15.00		5.00																20.00
Steubenville		16.00	75.00	5.00		7.00					10.00									113.00
Westmoreland		23.00	36.00	22.00	37.00	6.00		2.00	7.00											133.00
Xenia		52.00	429.00	63.00	15.00	20.00			5.00											584.00
Texas				10.00																10.00
A. W. Barnes			137.50																	137.50
Conemaugh Y. P. C. U.			51.00																	51.00
S. S. Morris Sq. Phila.			125.00																	125.00

| | | |

Angeles, Cal.; San Antonio, Texas; Washington D. C.; Brushton Italian Mission, Pittsburgh, Pa.; Croation, N. S., Pittsburgh, Pa.

Miss Bertha Stevens owing to a previous appointment cannot accept the one to the 23d St. Mission, Oklahoma City.

Dr. Weidler reports 132 enrolled at Frenchburg.

Mrs. H. C. Campbell was elected President of the International Union of W. F. M. Societies.

Young Women's Secretary reported one new society organized, "Whatsoever King's Daughters' Circle," Providence, R. I.

Parsonage Secretary. A loan of $1700 was granted 2d Burlington, Washington. A loan of $1000 was granted 3d Church, Seaman, Adams Co., Ohio.

Junior Secretary reported two new Societies, Allegheny Presbytery, Ben Avon Church; Little Light Bearers' Circle, 33 members, Mrs. J. J. Eichenberger, leader.

Junior Society, 30 members, Mrs. Frank T. Neely, leader.

Oct. 21, 1913. The regular meeting of the Board was called to order by Mrs. Wilson. Rev. Cleland being present led devotional exercises.

Young Women's Secretary reported four new Societies organized. Weiser, Idaho; Princeton, Ind., 14 members; Monongahela, Pa., 14 members; Westland, Pa., 13 members.

Statistical Secretary reported that 26 statistical reports were sold at their Presbyterial—Have you one?

Miss Mead was elected teacher for Frenchburg to begin teaching the first of the year.

Junior Secretary reported four new societies: Weiser, Idaho, Mrs. H. N. Carnis; Parma, Idaho, Mrs. A. E. Edmiston; 8th U. P. Jr., Mrs. Clara Hamilton, 22 members; Cedar Rapids, Pres., Mrs. A. M. Campbell, Reinbeck, Iowa.

The recommendation of the Junior Committee: That for graduation from the Junior Society into the Intermediate or Senior Y. P. C. U., they be required to repeat the Ten Commandments, Books of the Bible, two Psalms, name the Twelve Apostles and commit the Beatitudes, was adopted.

The Foreign Secretary reported she had received letters from all the new and returning missionaries.

A letter from Miss Mason, telling how much the girls enjoyed the new rest home, "Ramleh on the sea." This is the first information that has come to the Board in reference to the Mat Cottages.

Miss Carrie M. Buchanan has arrived from Cairo and is in Columbia Hospital to undergo an operation. Rev. Ballantyne of India is also in Columbia Hospital. We earnestly desire that you be much in prayer for these sick ones and their families.

A letter was read from Dr. Maria White of Sialkot, giving a graphic account of the Cholera Epidemic. When Miss Nannie Spencer heard that Dr. White was alone she gave up two weeks of her vacation and immediately returned to assist her.

Conemaugh Presbyterial will assume $450 of Miss Ethel Martin Wilson's salary.

All of our missionaries' salaries are provided for except four.

We need more prayer, more workers, more offerings.

MRS. JOHN S. CRAWFORD,
Recording Secretary,

The Women's Missonary Magazine one year $ .60
The Missionary Review of the World - - 2.50
$3.10
Both for - - - - - - **$2.50**

If subscriptions are sent to Mrs. S. M. Kelso, Treas., Xenia, Ohio.